

Eighteenth Year of Publication

CHURCH MANAGEMENT

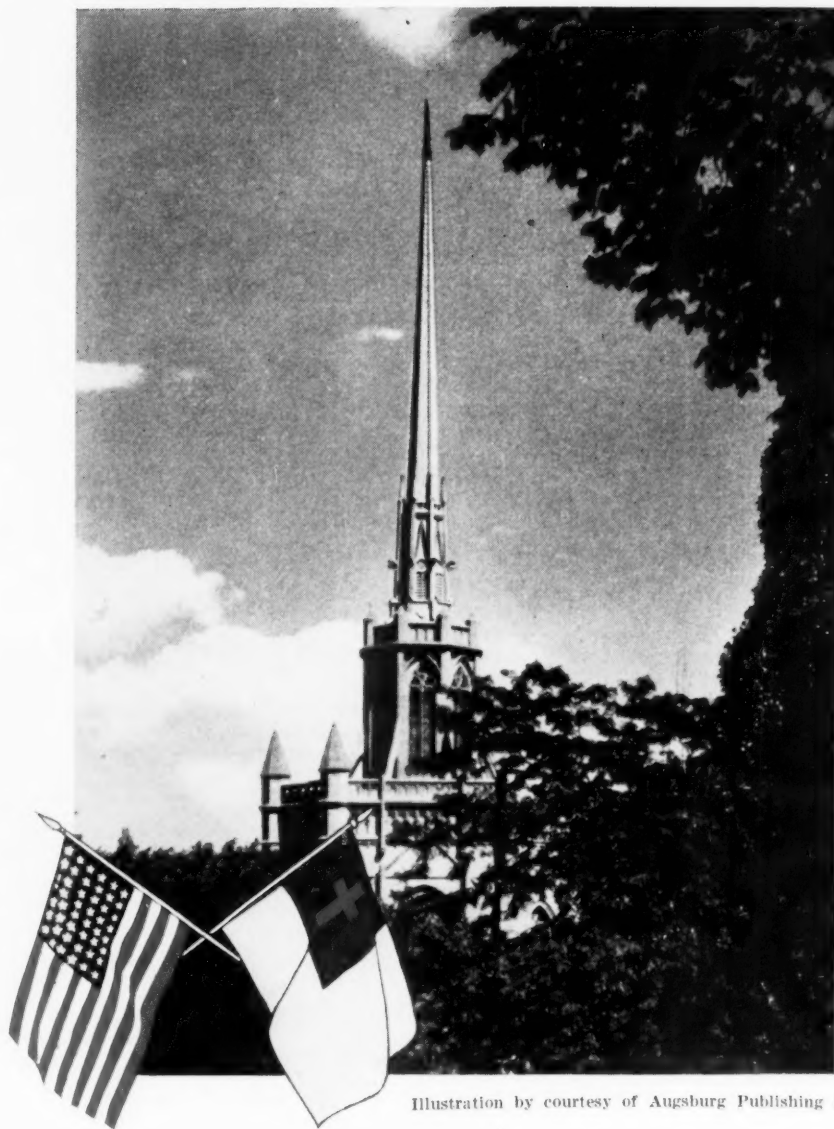


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SEPTEMBER

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VOLUME XVIII

NUMBER ELEVEN

Only Christian Teaching can win the Peace!



Let us quench the fire forever! The world aflame with total war . . . all our dearest values imperilled . . . what does this mean to the Christian? We must first win this war, to be sure. God willing, we shall win it. But of what avail this tremendous cost and sacrifice of lives if some day the fire is to break out again? We must make sure this time that the principles of human brotherhood rule the world of tomorrow. *Only Christian teaching can win the Peace!* Half the people in our own land receive no religious instruction of any kind. We must teach, teach, teach Christ's way of life, especially to the young. It is later than you think! But not too late if we ALL act together. You hold the key to tomorrow. Your official church publishing house is behind you, with the RIGHT Christian teaching materials for you to use. It is no time to shop around for materials. We must preserve our organic strength. And we must ADVANCE together, separate strong Protestant bodies, united in the effort to reach every person with Christian teaching. We can quench the fire forever!



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Selected Short Sermons

By Earl Riney

Prejudice and passion go down in
the presence of truth.

* * *

Anger is destructive acid, keep it
out of your life.

* * *

A lot of men develop their muscles,
but never exercise their judgments.

* * *

The chap who has music in his soul
can whistle at his work.

* * *

Smallest characters tell the biggest
lies.

* * *

Vacation may be a rest, a joy, an ex-
perience, and a preparation.

* * *

A lazy mind seldom produces dy-
namic thoughts.

* * *

You can bank on the man who pays
cash.

* * *

Some men never find the Lord until
they lose their health.

* * *

Young man! How old were you
when your father knew as much as
you?—John Pew.

* * *

Some people seem to think that there
is very little true religion left in the
world and that they possess the little
that is left.

* * *

God is still to be found in human
faces as well as in human hearts.

* * *

The chap who is on the square moves
in the best circles.

* * *

He who has lost his ideals for the
crises has also lost his ideals for the
calm.

* * *

A Christian liberty is more con-
cerned with duties than with rights.

* * *

A white lie makes a blue Christian.

* * *

Coming together is a beginning;
keeping together is progress; working
together is success.

* * *

The man who sings his own praises
may have the right tune but the wrong
words.

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TABLE of CONTENTS

SEPTEMBER, 1942

	Page
Church Administration	
Illustrations of Good Church Publicity-----	9
Stay-for-Church Campaign—Clyde Foushee-----	10
Working Capital for the Church—Thomas S. Brock-----	13
The Babies Saved This Church—Stuart R. Oglesby-----	15
Party Line Serves Church—William A. Muir-----	16
"Sunday at Seven"-----	17
Minister's Guide to Church Architecture—Henry Edward Tralle-----	24
Important Days Ahead-----	40
77,000 Lost Members—Nat G. Barnhart-----	49
Church and the War	
Japan Fights Christianity—Woonsoo Chung-----	11
Citation to Church Management-----	22
War Bonds Will Help Build the New Church-----	31
The Home Church and the Soldier—Harlan M. Frost-----	45
English Churches Keep High Standard of Giving-----	46
The Minister	
Ministerial Oddities—Thomas H. Warner-----	6
Mr. Preacher, Can You Take It?—William L. Stidger-----	8
Herbert Henry Farmer—Norman V. Hope-----	19
Service for Communing the Sick-----	41
The Minister's Wife	
Birthday Party Brings Cash and Fun—Robert Cashman-----	27
Homiletic Material	
Selected Short Sermons—Earl Riney-----	3
Grace—Harold C. Phillips-----	21
Biographical Sermon—Thomas H. Warner-----	28
Sermon Scrapbook—Paul F. Boller-----	42
Illustrative Diamonds-----	43, 44
Quotable Verse-----	44
Religious Education	
Picture Stories From the Bible-----	51
The Changing World	
News Flashes-----	48, 50
Books	
Reviews of Current Books-----	32, 34, 35, 36, 37, 38, 39
Editorials	
God and Jeremiah—The Appeal of the Chaplaincy—Should Churches Own Government Bonds?-----	7, 58

THE EDITOR'S DRAWER



Vacations Have Been Curtailed

"Vacations as usual," have not been the rule this summer. Many preachers cut theirs to a week or two; some have stayed in the home field during the summer months. This helps to explain the better-than-usual congregations reported from all parts of the country.

One very wise minister reports that when he made the announcement that he would not take the vacation, which was a part of his contract, while business executives and defense workers were being denied theirs, he found an immediate rise in the attendance at the church services.

Several have reported that they justified their vacation only because the time was spent in summer sessions which helped them get a grasp on the world situation.

Frankly we think that the churches are in for a banner year because of this type of sacrificial leadership. It will be a year which will make records in attendance and offerings.

William H. Leach.



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Ministerial Oddities

Collected by Thomas H. Warner

"A person who does lots of talking is bound to be right sometimes."

* * *

Silvester Horne, a prominent English minister, in a sermon on "Modesty" said: "There is no temptation more fruitful of a weak and foolish egotism than the gift of a certain wordy fluency, and the light adoption of the awful and holy vocation to be a teacher of men."

* * *

Dr. John Angell James, when pastor of Carr's Lane Congregational Church, Birmingham, won wide recognition for his gifts as a preacher. Invited to deliver the sermon at the anniversary of a great religious society, he preached two hours. At the end of the first hour he broke off through sheer exhaustion, and rested for a few minutes while the congregation sung a hymn. Oranges were taken into the pulpit to refresh him. Then he started again and "thundered for another hour."

* * *

Ernest Brown achieved the remarkable feat of delivering twenty-one speeches in one day. The Secretary of State for Scotland was paying a visit to Edinburgh and Glasgow, and his itinerary included visits to several schools where he gave addresses.

* * *

Rev. A. A. Lee preached at the City Temple, London, one Sunday. His topic was "Three Things We Need Today." They were courage, faithfulness and good cheer. When he had finished with the first of these, he looked at the clock which pointed to twelve, and said that his time had gone, and he would preach the other two-thirds of his sermon another day.

* * *

A biographer of the famous Scotch preacher, George Gilfillan, said: "Sometimes an odd thought, uttered without premeditation and without change of tone, set the congregation suddenly 'on the titter.' In lecturing week by week through the Book of Kings he came one day to the story of Naaman. Stopping at the point where Naaman in wrath drives away from Elisha's door, 'he is off hot with anger,' said Gilfillan, closing the Bible, 'we shall give him a week to cool off.'"

* * *

William II of Germany, during his annual trip on his yacht, read prayers and preached a sermon on Sunday morning. One of the sailors, overcome

(Turn to page 18)

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XVIII

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SEPTEMBER, 1942

God and Jeremiah

JEREMIAH did not like it. He was a religious chap yet life had not been so happy. He saw the wicked prosper while the righteous failed. So he made his protest.

Jeremiah said:

"Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments. Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously? Thou hast planted them, yes, they have taken root: they grow, yea they bring forth fruit: thou art near in their mouth and not far from their reins. But thou O Lord, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter."

Pretty tough, wasn't it? Jeremiah needed sympathetic pastoring. But listen to God's answer:

"If thou hast run with footmen and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of the Jordan?"

In other words God did not waste any sympathy. He said simply, "Your faith will have to stand still greater tests. Seeing the wicked prosper is not much of a test. Wait until you have to race with horses and face the floods of the Jordan."

Jeremiah's complaint is the kind you or I might have made in 1939; God's answer is the one he would have made in reply. Knowing what was ahead he would reply: "Wait, you haven't seen anything yet."

We know it now. The day of storm is at hand. The floods of the Jordan are upon us. We must race with horses. Faith is no longer an academic thing. It is starkly realistic. War, death, sacrifice and privation stalk the earth. Will faith hold?

It may seem illogical but Jeremiah found it easier to keep faith in the days of the storm which came upon his own life than he had in the days of peace. We suspect that our experience will be something like his. Faith

prosper under adversity.

Like the psalmist we shall find when the storm is most severe that "the Lord God sits above the storm."

The Appeal of the Chaplaincy

AS the armed forces of the nation increase month after month, more and more ministers are leaving their pastorates for the specialized service of the chaplaincy. The surprising thing is not that the work appeals to so many but that there is not a deluge for this type of unselfish service with men.

In the camps and on the ships is the America of the future; yes, here is the church of the future. Not many Americans would select the military life as a profession. When the war is over there will be a rush back to civilian lives and homes. A new world will be formed. The men who act as chaplains will exercise a most powerful influence upon the men, and women, who will shape the new world. Such an area of service is a challenging one.

Even from the selfish view of professional success every argument, except possibly two, would urge qualified ministers to apply for the chaplaincy. The popular and constructive minister of the next generation will be the one who knows his men. He will be the one who has shared discomfort and danger with them. Human nature cannot be blamed for preferring as pastor one who knows from first-hand knowledge the experiences of the men in his parish. We believe that those who served as chaplains in the first World War will substantiate this argument. They have found the service a professional asset.

We like what Dr. Phillip Johnson told the fundamentalist conference at the 1941 Northern Baptist Convention:

"The church must go to the eight or nine million men we will have in arms with men who have yielded desirable pulpits. The war must have its Studdert-Kennedys in the front

(Turn to page 58)

Mr. Preacher, Can You Take It?

by William L. Stidger

Every minister does well to expect criticism. The one who does not receive it is a nonentity. The test is not "do people criticize me?" but rather, "can I take it?"

THE Bible was written in the vernacular of the people. Therefore I make no apology for writing an article on the preacher and how he takes criticism under the contemporary slang title of "Preacher, Can You Take It?"

Personally I like these telling, effective slang phrases which come to express something undeniable and effective, which grow up out of our American life. Perhaps never before as in these war days has the American slang phrase "Can You Take It?" meant so much to the American people.

The preacher who fears criticism is headed for sure defeat. For there is nothing more certain in the ministry than the fact that the preacher will be criticized from one source or another.

He should comfort himself in the realization that only those who do things are targets of criticism. One of the sayings of my father was that "The biggest clubs lie under the tree where the finest apples grow." The loafer, idler, do-nothing is forgotten in this rapidly moving world but the man who gets things done is watched, appraised and criticized. The man who hesitates for fear of criticism is rapidly outclassed. To hesitate for fear of criticism, either just or unjust, is cowardly. If your cause is right, battle for it, live for it, die for it—but do not be afraid.

And do not scorn the criticism of those who have had more experience than you. The oncoming generation seems to resent criticism—even to resent advice from their elders; but a little verse I once read will say something in an unforgettable fashion to those of the younger generation who resent advice and criticism from their elders in either the home or the ministry:

A robin exclaimed, "There's the cat!"
But the offspring just laughed where they sat,

And said, "Isn't it nauseous?"

Old folks are too cautious!"

And that's how the kitty gets fat.

And there's more truth than versification in that little limerick. The preacher, young or old who refuses to

accept advice and criticism is headed for the dump heaps of the ministry. He is the type who will be complaining vociferously, sooner or later, that "the appointive powers have it in for me and they won't give a fellow a chance."

Preachers should also comfort themselves in the thought that their profession is not the only one which faces criticism. Those of us who played college football will testify that the average football coach did not spare the rod and spoil the child. My old college football coach—Branch Rickey, who has since become famous as the manager and part-owner of the St. Louis Cardinals—yelled at me one day, so that all the university might hear it: "Stidger! You're rotten!" He did not take me gently by the hand, put his arm around me, lead me back of the gymnasium or into some cloistered spot and gently admonish me with soft words. No! He did it right out on the football field with my fellow players looking on, and half the college in the grandstands; and he did it with a vengeance. I took it! I took it because I had to take it. I resented his criticism then but as the years have gone by I have come to know that those four words, hurled at me on the football field did me more good than any four words spoken to me since. Knute Rockne, Fielding H. Yost, "Pop" Warner—few real coaches have been gentle coaches. At least they were frank and open and aboveboard in their admonitions. Their criticism was not what might have been called hidden under a bushel.

Improvement Through Criticism

Those who set themselves up to be actors must run the gamut of criticism. I happen to know a few men and women in this field and I well remember Ethel Barrymore's reactions when "Scarlet Sister Mary" was first played and the critics got at it and her. She was lunching at my home. She was hurt by the criticisms, wincing under their direct and, in many cases, unjust thrusts. I commiserated with her and shall never forget what she said: "All actors have to learn to face and profit by criticism. When we put on a new play it is an anxious time—but it may

be a profitable time if we have sense enough to learn something from the critics. I try to!" But in her contemporary play, "The Corn Is Green," Ethel Barrymore does not suffer from negative criticism for all the critics are unanimous in their approval.

Not only actors, but those who sing have to face the deluge of criticism. I recently heard Roland Hayes tell of the first recital he ever gave in Symphony Hall in Boston—a recital engineered by himself because no responsible organization would take the problem of arranging a premier for a Negro singer! I have heard him tell a dozen times how he studied the criticisms that appeared in the Boston papers; how he took each negative sentence word for word, pinned it up in his mind and then worked laboriously to rectify his mistakes.

He has told me how his old ex-slave mother, while they were living in Boston in two rooms, would come in from the kitchen while he was practicing and say: "What did you say, Roland?"

"I was just practicing, Mother."

"But what did you say, Roland?"

"I tell you I didn't call you—I was just practicing, Mother."

"But what did you say—Roland? I couldn't understand a word you said. Speak every word you sing so distinctly that anybody and everybody can hear your words—all of them."

And Roland Hayes tells me that he learned how to speak his words distinctly from his old ex-slave mother, who never had a day of schooling. But she taught him how to speak distinctly every word and syllable that he sang so that critics now say that his enunciation is better than that of any other tenor in America.

When a painter hangs a painting, when a composer sends forth a piece of music, when a man writes a book or a poem, when a dramatist constructs a play, he sits back and waits—waits for the criticisms. And he usually does not have to wait long. The composer, singer, writer, or actor who has the good sense and poise to learn from real critics is a wise artist.

Napoleon always told his attendants to wake him if there was bad news but to let him sleep if there was good news. Washington had a host of critics on his trail constantly. We all know that Presidents Hoover and



Attractive Church Publicity

Illustration by courtesy National Religious Press

Roosevelt have had a child's paradise, compared with Washington and Lincoln, as far as criticism has been concerned.

And we all remember that old story of the delegation which went to see Secretary Stanton about a certain matter and told him that they had the president's order. Stanton replied: "Well, then, the president is a fool."

The delegation returned to the white house and told Lincoln what Stanton had said. Lincoln replied: "Did Stanton say that I was a fool?"

The delegation replied: "He used that very word, sir."

Lincoln smiled and said: "Stanton is usually right. If he said that I am a fool I must be one. I will slip over and see him."

Lincoln actually did go over to see Stanton, and Stanton convinced the President that he was wrong in the course he was following; that it was inadvisable. And Lincoln changed his course.

Phillips Brooks Accepted Criticism

Phillips Brooks was attending a theological seminary in Virginia. His class was engaged in practice preaching. Brooks preached on the theme, "The Simplicity That Is in Christ." When the time came for the class criticism one student said rather frankly: "The sermon had very little simplicity in it and no Christ."

But that did not stop Phillips Brooks from preaching. It did not disturb him unduly; although it did give him pause for a day or so, according to his own confession. But it did not upset him and it did not stop him from going on to honor and glory in the ministry. It probably did him a great deal of good for, if ever there was a minister who became great in his simplicity and who preached Christ, that preacher was Phillips Brooks.

We who are in earnest about our ministry ought to thank God for sincere, honest criticism.

A friend of mine left the ministry and went into the business world. I met him after he had been out of the ministry for ten years. I said to him: "Just what advice would you like to give to ministers after your experience in the business world?"

He replied: "Just one word, and that is to thank God for criticism. The average minister doesn't know what is good for him. I used to resent it if a single member of my board disagreed with me, or objected even to some small phase of my program. I sulked and went home miserable and unhappy. In fact, that was the reason I left the ministry. To use the phrase of contemporary life: 'I couldn't take it!' But I have had to learn to take it in the business world. Now when I go to a board of directors with a plan for which I am responsible I know that there will be a perfect barrage of criticism. Every weak point in my plan will be sleuthed out. When they

(Turn to next page)

Stay-for-Church Campaign Worked

by Clyde Foushee*

CAN you get the Sunday school children in the service of worship? It is one of the problems which perplexes our church leaders. Here I want to tell you how we accomplished this in our church. Perhaps the best way to start is by presenting to the readers two contrasting scenes.

The first scene is that of the Sunday school council meeting of James Lees Memorial Presbyterian Church, of Louisville, Kentucky, in October, 1938. The atmosphere was tense, heavy and filled with defeat. The writer had just been installed as the new pastor, and instead of finding the first council meeting one of gladness, it was one of gloom. The Sunday school was well organized, its teachers were sincere and enthusiastic and the attendance

was good. All agreed that the Sunday school was well organized and well attended, but there seemed to be little connection between the Sunday school and the church service.

At the close of the Sunday school period about ninety per cent of the children hurried home. On Sunday, October 9, there were 256 present at Sunday school and 127 present for the Sunday morning service. The Sunday morning service was made up largely of adults who were not present in the Sunday school.

The minister met with the various departments and urged the pupils to stay for the morning service, but there was little response. Some of the teachers put on contests, but they did not prove to be of much value. The Sunday school was not the strong arm of the church, but a substitute for it. No wonder the October, 1938, council was one of gloom, for we all realized that the Sunday school might become a hindrance rather than a help to the church.

The second picture is that of any Sunday school council meeting today. The superintendent is smiling, the faces of the teachers are radiant, the pastor is happy and everybody is enthusiastic. Listen to the report of last Sunday—256 in Sunday school and 276 present at the Sunday morning service. Now there are not so many empty pews to embarrass the minister. The chairman of the board of deacons is smiling too for he realizes that the "goers are the givers."

How the Transformation Came

The entire Sunday school enrollment is divided into eighteen groups with from ten to thirty-five pupils in each group. The grouping follows the departmental class lines with a captain for each group. For instance, the young people's department is divided into four groups with fifteen in a group. When the class roll is called the captain records the number present, and then asks, "How many are planning to stay for church?" If there are ten present and nine say they will stay for the morning church service the captain is happy because he knows that his record will be good. Each captain fills out a report blank prepared for that purpose and this record goes to the recording secretary who figures the attendance percentage for each group, and then puts the re-

port of the eighteen groups on a single sheet.

Now comes the important part of the plan. This report is read by the minister before the whole congregation. It will take four or five minutes to read it, but it is time well spent. Each group captain thrills at the sound of his name. They all work hard to produce a fine record. They feel a definite responsibility for the members in their group. There are no contests and no rewards offered. It is a simple, educational plan which has put a large number of our men, women, boys and girls to work. They are having a lot of fun doing what the minister and the teachers have heretofore failed to do.

This Stay-For-Church Campaign was launched in our church as a three-month venture, but we have made it a permanent part of our program. A greater percentage of our Sunday school pupils are staying for the Sunday morning service than at the beginning of the plan two years ago.

How to Launch the Plan

The minister must first get the plan well in mind. He must know exactly what he wants to accomplish and how he plans to go about it. While the plan may follow the general outline of the one submitted here, it may be changed to meet the current problems. But regardless of what kind of a plan that might be finally submitted for the approval of the official board, the minister must be so familiar with that plan that his very attitude will convince the official board that he knows what he wants and has a plan which will get it. Church officers and Sunday school teachers are often skeptical of any plan which is new. They will, however, follow the leadership of a minister who convinces them that he knows where he wants to go. Insubordination does not usually break out in the ranks until some one discovers that the minister is walking on uncertain feet. It is therefore necessary for the minister to know the plan so well that he can change it to meet the whims of the critical without having to see it hopelessly amended. If the plan is properly presented you will, unless you have a very unusual official board, be given the "go" signal.

When the campaign is opened you will have the majority of your Sunday school pupils present. It will be an expectant crowd in an expectant mood. They will be expecting something to happen. The publicity preceding the campaign will have made them feel that the morning service has something for them. They will be waiting to get it. That is a good mood to have people

(Turn to page 14)

Preacher, Can You Take It?

(From page 9)

get through with that plan it will either be shot to pieces or it will be made invulnerable through their criticism. It took me a long time to learn to take that brutal and honest criticism. But now that I have been in the actual business world for ten years I have learned to be eternally grateful to a board of directors for the most cruel criticism they can give me. It may mean the difference between success and failure. That is the one thing I have learned in the business world which I never learned while I was in the ministry—to take criticism and profit by it. If I had known that lesson I would still be in the ministry and—I would like still to be there.

"I had to go into business to learn to accept criticism," he said. "As a minister I had been catered to, carried around on a golden platter so long, been praised by women so much, that I had come to the place where I felt that I was infallible and that nobody had any right to criticize me; that when they did they were my enemies. But business has taught me better than that. The best friends a real executive has are the men who are the most severe with him in a board of directors' meeting. No man in the modern business world can survive who does not have such frank and honest criticism; nor can he survive unless he has learned to 'take it'."

*Minister, James Lees Memorial Presbyterian Church, Louisville, Kentucky. Mr. Foushee would like to hear from any interested in object sermons.

Japan Fights Christianity

by Woonsoo Chung

The author is a Korean Christian, a graduate of Chosen Christian College and Pyongyang Presbyterian Seminary. Since coming to this country in 1935 he has received the degree of Th. M. and is now studying for a higher degree at New York University. The point of view presented is that of the Korean Christian who feels that the American missionaries to Korea too often have yielded to Japanese intimidation and so have not told Americans the whole truth of the Japanese menace. At present the author is connected with the Korean-American Council of Washington, D. C. He is associated with Dr. Syngman Rhee whose article in "Church Management" one year ago entitled "Subversive Pacifism" was widely quoted.

JAPAN, personified by the Mikado, is challenging the whole Christian world with its might and craftiness. The Japanese claim that the Mikado, being the direct descendant of the sun-goddess, is destined to rule the whole world. At the heart of Shintoism in Japan is the so-called "shrine worship." The image of the Mikado takes the place of the Christian God. The Mikado wants everyone on this earth to worship him, diametrically opposing the first commandment of Christianity. Japan is not alone interested in enslaving the peoples of the United States. She is anxious to destroy Christianity.

We Christians of Korea speak from experience. Our knowledge of Japan was not obtained from books. We have faced this anti-Christ. Japan attacked Korea first. Why? Because there are more Christians in Korea than in any other Asiatic country in proportion to the area and population.

Japan is master of treachery and craftiness. While making friends with peoples of distant nations, until she is ready to attack them, she attacked and conquered her neighbors who were unprepared to defend themselves against such tactics. Japan launched her campaign against Christ and Christianity by first seizing Korea.

The deadly effective weapons of modern warfare were eagerly welcomed by Japan when the western world introduced them to her. As soon as she could, she bargained with Korea for the use of a military road, temporarily, through Korea to Russia. Japan absolutely guaranteed Korea's independence, and Korea took her word for it. In return, Korea was attacked even more treacherously and effectively than Pearl Harbor. Then, in 1910,

Japan swallowed Korea and announced to the world that Korea was hers and that she could do to Koreans whatever she saw fit to do.

Christianity grew by leaps and bounds in Korea. Japan watched the Korean Christians as the Pharisees and Sadducees watched Jesus Christ for his crucifixion. On March 1, 1919, Korea denounced Japan for what she had been doing to Korean people, and declared her independence to the world. From then on, Korea stood with the principles of Christianity against Japan.

Students of the Korean Presbyterian Theological Seminary were seized, stripped of all their clothing, and tied to rough wooden crosses which they were forced to carry, bare-footed and nude, through the streets. The Japanese said, as their master bore a cross

they should have the same privilege.

Korean schoolgirls were tied to telephone poles and flogged publicly by Japanese gendarmes.

Christians in jails were tied to crosses, stripped of their clothing, and beaten; churches were looted and Bibles destroyed. In the cities and country churches were wrecked; windows, lamps, bells and communion sets broken, all Bibles and hymn books burned. Any Christians found were tortured as only Huns and Japs know how.

Not far south from the capital, Seoul, there was a little town where more than two-thirds of the town's people were Christians. One Sunday the Japanese soldiers went around telling the people all the male Christians should go to church for a special service. When they gathered in the church, the Japanese soldiers closed and locked all the doors, and burned the church to the ground. When the Christians attempted to leave the burning building through windows, the soldiers shot and bayoneted them.

What did the Japanese do with the Korean Christians when they were put in jails? They suspended them from the ceiling by a cord tied around the middle finger, the toes just touching the ground. They suspended them in a similar way with the cord tied around the wrist. They suspended the body by a cord tied to the wrists after the hands had first been tied behind the back. They squeezed the body into a box, the sides of which could be made to draw in equally. They held some in a fixed position and poured water over the face until the person almost suffocated. Some prisoners were burned on the body with red hot irons. A heavy stick was placed above the ankles of some, the persons being in kneeling positions. Two policemen stood, one on either end of the projecting stick, which is enough to almost cause dislocation of the ankle joints. In some cases they pricked the body of prisoners with small sharp splints; they twisted their joints until they were almost dislocated; they placed some solid object between the fingers and then tightly squeezed the hand; they beat some over the head and body until unconscious; water was refused until, as in some cases, the prisoner was forced to drink his own



Woonsoo Chung

urine. Women were stripped, burned with irons and cigarets, doused with ice cold water for hours, left naked through a cold night, kicked, made to crouch under a shelf contrivance for hours unable either to stand or sit, injured internally so that blood streamed from the rectum, flogged with bamboos, etc.

Opium and Prostitution

Japan was not satisfied with torturing Korean Christians as mentioned above. Japan employs every possible notorious means either to seduce the Christians or to prevent Koreans from becoming Christians. One method the Japanese employed is the importation and sale of opium and morphia in Korea. Japan is extremely careful to see to it that the Japanese themselves are not contaminated by the stuff, and yet she looks upon the business as entirely proper when applied to Koreans. As you might know, the use of morphia, hypodermically administered, is a far more deadly thing than the smoking of opium. All over Korea there is a network of Japanese peddlers who go about vending morphia and hypodermic needles. The Japanese peddler finds a Korean who knows nothing about such matters, and offers to give him an injection free. The evil pleasure that this gives induces the Korean to try it again and again until at last he is entirely in the grip of the habit, and the Japanese then proceeds to suck him dry.

The other method most frequently used is prostitution. The Japanese are not content with establishing everywhere centers of licensed prostitution. They have scattered broadcast the poisonous and degrading cult, making it possible and easy for young men to fall into its clutches. The value of a couple of handfuls of rice, of a haircut, of a streetcar ride will secure this detestable commodity. The devil, I am told, is beginning to extend the source of supply and is attempting to induce Korean girls, by all sorts of promises and inducements, to swell the ranks of prostitution. Japan, in every way possible, cuts off the means of livelihood of Koreans. Then Japan takes advantage of the poverty of the Korean people. In many cases Koreans have been deliberately driven into difficulties for the purpose of forcing them to let their daughters be taken for purposes of prostitution. The Japanese, with definite purpose, establish prostitute quarters to close proximity of Christian institutions and missionary properties.

About eighty-five per cent of the Korean population is engaged in agri-

culture, either directly or indirectly, and about a half million are Christians. Crafty Japan, the anti-Christ, was not satisfied with the deadly effective results of her tortures and the social and moral corruption inflicted upon Korean Christians and non-Christians. She also uses her economic power to drive the Korean Christians and non-Christians out of Korea without any protection whatsoever, or into social or moral corruption and starvation. The following is one example out of thousands.

To a poverty-stricken tenant farmer with five in his family and a thatched house as his only property in the world, a Japanese lent ten dollars at compound interest of sixty per cent, with the house as mortgage for the sum. One year later the Japanese kicked the farmer and his family out into the street, and the house was occupied by another tenant who was fortunate enough to pay \$120 to the Japanese for the house, but he also met the same fate three years later.

What other way is left for these Koreans except to be driven into moral corruption or starved to death or, if they can manage it, to get some money and leave the country?

Korea Resists

Choo Kichul was a pastor of one of the largest churches in Pyengyang, where the Presbyterian Seminary is located. Japan selected him as an example to test his loyalty to God. They ordered him to take his church members to the shrine. He refused to go himself and he told his church members not to go, so he was put in jail. His wife, too, was put in jail, as were the elders and deacons of his church. Over and over again they have been beaten until they could not walk back to their cells from the place of torture. Mr. Choo's old mother and his children were driven out of the manse by the fiendish Japanese. Anyone helping the family to live was punished. The congregation of 2000 Christians closed the church in protest against the arrest of their pastor. The Japanese did all they could to persuade the church members to open the church in defiance of the congregation, but to no avail. One Sunday morning three policemen and two pro-Japanese ministers came and opened the church and held a morning service all by themselves. Since then the church has stood empty. Pastor Choo and his flock will not bow.

It was the same Mr. Choo who stunned the moderator of the Japanese General Assembly, Mr. Domida, at the Korean General Assembly in 1938. In

September, the General Assembly was held in Pyengyang. In attendance were many Japanese authorities, police officers, the governor of the province and some so-called delegated Christian leaders from Japan, including the moderator of the Japanese General Assembly, Mr. Domida.

Mr. Domida made a speech: "... According to my study of the shrine problem, it is not religious but simply nationalistic and patriotic. Bowing before the shrine is not worshipping, but just the same as saluting the flag." After the speech he asked if there were any questions.

Mr. Choo said, "Mr. Domida, I wish to know what books you have read about Shintoism. According to my research, all the books on Shintoism are religious." The Japanese moderator, Mr. Domida, was stunned and furious; he had no answer to make.

An ignorant humble farmer in a remote village was an ardent Christian. One day a policeman who knew him came to him and said, "Some of the educated ministers and many of the educated Christians are going to the shrine. Will you go and see what they do and do the same yourself?" The farmer said, "I know all that; but neither they nor anyone else can make me bow before the other god." Then the policeman said, "Will you go to jail and be tortured?" "Certainly I will," said the farmer. "I am too ignorant and poor to do anything for the Lord, but if I can suffer for my Lord I shall be the happiest prisoner in the world." He has been in jail ever since.

Not over ten per cent of about a half million Korean Christians have ever gone near a shrine. If the pressure were taken off today, the entire church, even including the misled "appeasers," would swing back instantly, and they would never go near a shrine again.

These are some of the commonest practices of the monster, the anti-Christ, Japan, against Korean Christians in his battle for supremacy over a stronghold of Christianity in Asia. The grim determination of Korean Christian soldiers is evidenced in their battle for total victory over the demonic power and craftiness of the anti-Christ, Japan. For more than thirty-seven years Korean Christians have been constantly attacked, and all that time they have stretched their bruised hands for help toward America, to the mother church of many, many Korean churches. American Christians, too, have wholeheartedly stretched their warm, cheering and helping hands to-

(Turn to page 14)

Working Capital for the Church

by Thomas S. Brock*

How often have you wished your church had "working capital" to carry it over the difficult months? Dr. Brock tells how such a capital sum may be set up. September is an ideal time for most churches to do this.

IT was the June meeting of the official board in the first year of a pastorate in a large city church. The usual reports had been made by the financial secretary and the treasurer and they indicated that all current bills and benevolences had been paid and there was a balance of over \$400 in the treasury.

After the general business of the evening several customary motions were made, such as granting the pastor a vacation, the elimination of official board meetings during the summer and authorizing the finance committee to meet any emergencies during the summer.

When the presiding officer asked "if there was any other business" a brother arose and said he would offer a motion which he had offered at the June meeting for the past twenty-five years. His motion was that the proper officers be authorized to borrow from the bank up to \$1000 to meet current expenses during the summer. While the motion was being seconded I asked the secretary quietly if that motion was necessary in view of the \$400 balance and his reply was, "You don't eat in August unless this motion passes." The motion was passed and some \$600 was borrowed from the bank and paid off within six months.

This caused the writer to raise several questions about a working capital for the church. He knew that most churches were under the necessity of using every possible means to close up the year without a deficit with the result that the first month or so of the new year found the treasurer of the church unable to meet all the bills and the summer season presented a difficult problem, especially to churches whose fiscal year closed in the spring or early summer as so many of the churches in Methodism do owing to conference sessions. To meet this situation the writer suggested that we create a working capital for the church by asking each contributor to pay two months

*Minister, Calvary Methodist Church, Lake Worth, Florida.

CALVARY METHODIST CHURCH LAKE WORTH, FLORIDA

May 29, 1941.

Dear Fellow Worker:

Most churches have to make a strenuous effort to close up their account at the end of the fiscal year, with the result that the treasury of the church does not receive as much money as is needed in the early part of the new year. No church has a working capital so that when the summer season arrives the bills of the church accumulate and are not paid as promptly as desired. The expenses of the church are on a monthly basis with a few exceptions, such as insurance, improvements, etc., and these are paid when due.

Several churches are attempting to secure a working capital at the beginning of the new year by requesting the first two months of our pledges to be paid on the first and second Sunday of the new year.

As you know our new year begins June 1. On June 20 we have an insurance bill of nearly \$500 and it is impossible to care for this out of the ordinary receipts of the first three Sundays, and at the same time keep up our ordinary expenses. But if 100 people could pay their envelope account in advance for two months, it would meet this emergency without the expense of borrowing anything from the bank as was necessary last year.

Personally, I believe we have 100 contributors who are abundantly able to advance the church this money. This will enable people who go on a vacation to have the satisfaction of knowing that they have helped to keep up the church while they are away and their vacation will be all the more enjoyable because of it.

I wonder if you will be willing to be one of the 100 who will help provide a working capital for Calvary Church by paying two months' contribution in your envelope next Sunday.

May I express to you the great appreciation which both Mrs. Brock and I have for your loyalty to the church and your cooperation in its total program.

Cordially,

THOMAS S. BROCK.
Pastor.

in advance on the first Sunday of the new year.

The official board was skeptical about it but they were willing to try anything once. The result was that the church never received so much money the first Sunday of the new year. One hundred and fifty families were selected to whom a special letter was sent asking them to be one of 100 who would make this advancement to the church. About 105 entered into the agreement and furnished the working capital for the new year. The other members of the church kept up with the weekly envelope account in a splendid way so that it was not necessary to borrow from the bank. This church kept up the plan to their great ad-

vantage for when the bank failures came the churches were unable to secure any loans.

This plan has not been peculiar to one church but to several which the writer served and was suggested by him when a district superintendent to a number of churches in his district as a possible solution to some financial problems with the same satisfactory results.

When the present pastorate began everyone said, "Florida is different." You cannot do there what has been accomplished in New Jersey. Our appointment began here in October and the congregations and offerings were good until near the end of May when the fiscal year ended. Then people began to talk of the lean summer months and how difficult it was to pay part of salaries to say nothing about the other bills and no benevolences whatever. The question was raised about acquiring a working capital. Some thought it could not be done in Florida but the pastor was authorized to write a letter and select the people who should receive it. The result was that in two Sundays in June, 1941, Calvary Church received over \$600 from the contributors—and when that was known it stimulated other contributors to keep paid up with the result that salaries and other items were paid regularly and it was not necessary to borrow any money. In 1942 this same plan produced \$800. Our conviction is that the plan is feasible in any church of any size anywhere. How much better for the church to have the reputation of paying as you go than the reputation of many churches of poor pay.

COVER PICTURE

The picture which is used on our cover this month is taken from a worship folder printed and distributed by the Augsburg Publishing House, Minneapolis, Minnesota. It is a beautiful folder, particularly for patriotic services or those meetings where the ideals of church and state meet.

Japan Fights Christianity

(From page 12)

ward the weary embattled Korean Christians.

American Christians Not Informed

I will tell you why the American public is not informed. The Japanese have been spending millions of dollars a year in this country for propaganda purposes, keeping all her iniquities under cover. Consequently, Japan has had more friends in this country, and in various religious organizations, than Korea has had. Who are these American friends of Japan? They are the American citizens who advocated doing nothing against Japan when she attacked Korea treacherously and announced to the world that Korea was hers, in spite of solemn treaties. They are the American citizens who advocated no help to China in her life and death struggle against Japan. They are the American citizens who advocated selling scrapiron and oil and other war materials to Japan. They are the American citizens who advocated and managed to let the two little Japanese envoys, Nomura and Kurusu, keep talking until Japan was ready to attack Pearl Harbor on December 7, 1941. They are the American citizens who are advocating now that the de facto Provisional Government of Korea in Chungking, China, be not recognized by the united nations at this time.

Some of these pro-Japanese elements were able to secure high positions in foreign mission boards and are leaders of the church in this country. These are the Christian leaders who blocked the truth from being spread in this Christian America about the tortures committed by Japan on Korean Christians. These are the Christian leaders in this country who pay much attention to and work for the diversion of America's supreme effort to crush Japan. These are the leaders of the foreign mission boards who advocated that, so long as the Japanese said shrine worship was not religion, why not take their word for it and go and bow there once in a while. They said it was much better than undergoing persecution or giving up preaching altogether. But the Korean Christian would say, "What is the use in preaching Christianity in violation of God's commandments and law?"

Some of the mission boards in America are, consciously or unconsciously, working as a part of the Japanese propaganda agencies. Christian people in this country must know the truth about their fellow Christians in Korea, but the mission boards are too fearful

to let them know it.

If you ask the reason why they do not tell the truth to the Christian people in this country, the answer would be as follows: (1) they fear that the people in America will lose interest in foreign missions if they learn these facts; (2) there are more friends of Japan than of Korea in churches and on mission boards; (3) the Japanese may mistreat United States nationals in Japan and in Japan-occupied territories if their resentment is aroused; (4) the native Christians will suffer; (5) they are hoping to return to Korea; (6) if they tell the true situation, it will create hatred, which is contrary to Christian ethics; (7) they must not violate their "oath of silence" which the Japanese forced on missionaries before they could leave Korea. The only comment I can make on these reasons is that not a single one is sound enough to justify the result.

Korea stands as firm as ever against the ruthless assault of the anti-Christ, Japan, who is now your enemy, too. A weary and embattled Korea now offers her last strength to defeat the anti-Christ, Japan. To you, American Christians, she offers her help—and she stretches forth her bruised hands for your help. Will you give your powerful helping hands to Korea now?

For this purpose there exist the Korean Commission and the Korean-American Council in Washington, D. C. The Korean Commission is headed by Dr. Syngman Rhee, who is the father and the first president of the Republic of Korea. He is an ardent Christian and, as the ambassador to the United States from the Korean Provisional Government in Chungking, China, works for the recognition of the Korean Provisional Government. Dr. Rhee's time is taken up with his work at the Korean Commission and the Korean-American Council, but he will be glad to answer any inquiry about these two organizations and their work and the truth about Korean Christians.

From the bottom of his heart the writer, a Korean Christian, wishes the reader to beware of the appeasers of the anti-Christ, Japan. Let the Christians of America know the truth about Korea. Then, I believe, the public will take care of the appeasers of Japan.

The writer lays down his pen with one suggestion as to how American Christians could extend their powerful helping hands to the embattled Korean Christians. Write a letter or send a telegram to your great wartime President, Franklin D. Roosevelt. With the burden of all civilization on his shoul-

Stay-for-Church Campaign Worked

(From page 10)

in, for whatever happens when they are in the psychological mood it seems good, so half of the battle is won when your organization and your publicity make the crowd expectant. It is one thing to work the people up to the point of expectancy, and another to make them feel that something vital has happened when the service is over. The ordinary sermon, filled with historical facts and illustrated by frequent reference to current books will leave the average congregation cold.

Preach to Children

Put your cookies on the lower shelf where the children can reach them. Prepare a series of animated object sermons for the children. The adults may smile, but they will be back next Sunday. I do not believe in junior church, and I have never cared for the special children's service preceding the morning service, with the children marching out thereafter. But I do believe with all my heart that every service should be designed to meet the needs of children and young people. The importance of presenting the gospel message in terms that they can understand is inestimable. Since fully eighty-five per cent of our knowledge is acquired through the eye gate, this avenue of approach should be more widely used than is generally the case. Object sermons should, however, be made a part of the whole service with no opportunity given for the children to leave at the conclusion of the lesson.

If you will give this plan a fair chance, and will put half as much time on your subject sermons as you have been putting on your Sunday morning sermon you will find that, instead of having a few good sisters come up to you at the close of the service and say (in their usual manner), "Your sermon was very helpful today," you will have dozens of enthusiastic youngsters waiting to greet you with some such remark as, "Gee whiz, your sermon was swell today. I'm gonna bring my little brother next Sunday." And then when you go home after church you will feel that being a preacher is about the finest thing that any man can be.

ders, he still could find time to think of and to mention Korea in a radio speech. Urge him and the State Department to take action for the recognition of the Korean Provisional Government in Chungking, China.

The Babies Saved This Church

by Stuart R. Oglesby

The church was interested in the babies. It saved the lives of many. But when the matter was balanced it was found that the babies saved the life of the church. The story, written by the pastor of the Central Presbyterian Church, Atlanta, Georgia, is a splendid exposition of the scriptural text, "He that is willing to lose his life for my sake shall find it."

THE baby clinic of Central Presbyterian Church, Atlanta, Georgia, tells a story of saving and enlarging the service of a church. This church had watched its environment change from that of the best residential section of the city to that of large public buildings flanked by run-down homes. The finest churches of the city, in former days, were located in this section but one by one most of them have given up the struggle and moved to more prosperous communities. The clinic has enabled Central Church to minister to thousands of babies who were sick and in need. But the babies have also saved the church.

Twenty years ago, John J. Eagan, an officer of the church and a man whose conception of the social application of the gospel was a generation ahead of his time, proposed to his pastor, Dr. B. R. Lacy, Jr., now president of Union Theological Seminary in Virginia, that the church undertake a ministry to the babies of the poor families which lived in such large numbers in the community. Dr. R. G. McAliley, a leading pediatrician of the city, was interested in the project, as was the executive secretary of the Atlanta chapter of the Red Cross Peace Time Program, Miss Emma H. Habenicht. Under the sponsorship of the mothers' class of the Sunday school, the venture was launched, with Mrs. Ralph Nolan of the Red Cross giving her full time as director. The clinic was immediately successful and it was not long until Mrs. Nolan left the Red Cross to take a permanent place with the church as director of the clinic. For twenty years she has been actively engaged in this work until her name and the term baby clinic have become almost synonymous in Central Church. Dr. T. F. Davenport has served as chief of staff of the clinic for the past seventeen years and the efficiency of the clinic is due in no small measure to his faithfulness and skill.

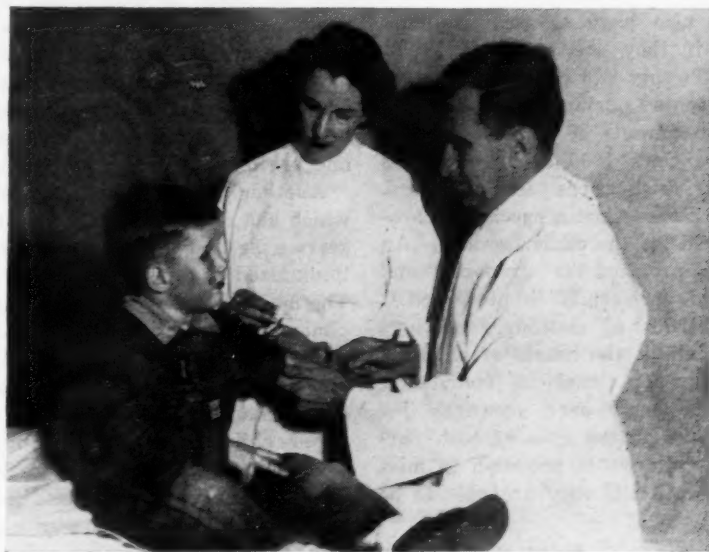
A downtown church continually suf-

fers from the loss of members who leave to unite with other churches more conveniently located. The baby clinic has been the means of holding together the membership of Central because so many find in it a most satisfying form of Christian service. All the workers in the clinic have been volunteers and non-professional save the nurse in charge and the doctors on the staff. Through the years, hundreds of women have enthusiastically given their services, and the men have been just as enthusiastic in providing guidance, funds and encouragement.

In 1942, the working force of the clinic includes the sessional committee

of nine men who compose the policy making body, the clinic committee in direct charge of the work, forty women who work on one or more of the three clinic days of the week, a professional staff of fifteen doctors, the Baby Clinic Sewing Circle which makes garments for the clinic patients, a hospital committee whose chief work is making layettes for new-born babies, a committee in charge of the devotional services which are held at the opening of each clinic, and a visiting committee which carries a friendly helpful Christian ministry into the homes of the clinic families. In addition to these regular committees, many individual services are rendered throughout the year in those places where need is indicated. All the organized classes and departments of the Sunday school contribute regularly to the support of the clinic and thus maintain an active interest in its operation.

In addition to the monthly contributions of the Sunday school and of in-



Pictures of the Baby Clinic tell their own story.



dividuals, the salary of Mrs. Nolan who is at once director, clinic nurse and social worker, and the upkeep of her car is provided for in the regular budget of the church. The cars which she has used through the twenty-year period, and there have been five of them, have all been paid for, promptly and enthusiastically, by voluntary gifts from individuals when an appeal for funds for this purpose was made. An interesting ceremony usually has accompanied the presentation of these cars. The most recent one was named "Ethel" by the pastor in a public ceremony of dedication before the members of the Sunday school, in honor of Mrs. Nolan, who bears that first name.

The development and expansion of the work of the clinic has been gradual but steady. It was soon discovered that the parents who brought their children for treatment very often did not have the funds to buy the necessary medicine nor to provide suitable nourishment for their babies. A medicine closet was then provided where prescriptions are filled either without cost or with the payment of small amounts which are within range of the financial ability of the family being served. Milk is also provided according to this plan. Last year more than 4500 prescriptions were filled and the number of babies given milk per month amounted to forty-four.

Babies also have to wear suitable clothing if they are to be well and strong. Twenty-two complete layettes were presented during the past twelve months to parents of new-born babies and more than 1000 other garments were distributed where there was need.

At Christmas time a special celebration is held for the clinic families. An inspiring program is prepared and given and each child is presented a gift. Articles of clothing, and toys such as delight the hearts of children, are always on hand in abundance. Those who have once seen the joy which shines in the eyes of both parents and children do not wish to miss this celebration if they are able to be present.

Frequently it is found that a baby or child brought to the clinic is in need of treatment, or an operation, which can only be given in a hospital. For many years the Central Presbyterian Clinic has worked in closest cooperation with the Henrietta Egleston Memorial Hospital of Atlanta, in which latter institution the hospital patients are cared for. More than 100 babies from the clinic were admitted to this hospital last year, adenoid and tonsil operations being the principle ones performed.

The yearly report of the clinic for 1941 showed the following interesting figures:

Total number of patients on file (six years is the age limit)-----	11,692
New patients received-----	711
Number of treatments given-----	4,520
Number of treatments to date-----	75,934
Number of babies given milk per month-----	44
Number of prescriptions given-----	4,540
Number of visits made by Mrs. Nolan-----	979
Garments received by clinic supply closet-----	1,456
Garments given out-----	1,042
Garments given by Clinic Sewing Circle-----	353
Layettes given by hospital committee-----	22
Whooping cough immunizations-----	469
Hospitalizations-----	54
Adenoid and tonsil operations-----	60

Treatment of Syphilis

One department is concerned with the treatment of congenital syphilis. In the files of this department might be found the record of many tragic stories. Children have been brought to the clinic temporarily blind, or paralyzed, from the effects of this treacherous disease. The treatment is long and tedious. Through the social worker the patients are closely observed, and the parents are impressed with the necessity for returning regularly with the children until the course of treatment is completed. When the treatments are finished, the parents must then be made to understand the importance of returning for blood tests at three and six months' intervals for a period of two or three years. The way of the transgressor is never easy, but in this department of the clinic one begins to see how hard it is.

Another department of the clinic which has rendered more than ordinary service is that in which children are immunized against whooping cough. The main object of the whooping cough clinic is the protection of children of the poor from this distressing disease. During the years this work has been done many thousands of underprivileged children have been immunized and their parents are able to check off this particular fear from the large number with which so many of their lives are filled.

Once a year a clinic demonstration is given before the congregation of Central Church. This is held in connection with the weekly church night supper at which the doctors and their wives, other professional workers who render service to the clinic, and the lay workers are the honored guests. One year a mother brought two beautiful little girls to the demonstration, presented them before the group and said simply: I owe the lives of my little girls to the Central Presbyterian

Clinic. Both of these children had a rather rare and exceedingly dangerous physical affliction in early life which had been completely cured by the treatments received.

The baby clinic has saved Central Church, not by bringing us new members from among the patients served, but by providing opportunities for Christ-like service to those who are already members. The parents of our clinic babies are urged to affiliate with the church of their choice which is closest to them, so that they may be regular in their church attendance. However, if they live close enough to Central Church and wish to become Presbyterians they are welcomed into our church family.

There are many other interesting and successful features of church adaptation which have been developed as the community changed during the years, and they have all contributed to the saving of this church. But it is in the baby clinic that the hearts of our members are really centered. This story has been rightly headed: "The babies saved this church."

Party Line Serves Church

By William A. Muir

The party line of a rural community solves the problem of what to do when last minute information must be given church members. This interesting arrangement of telephones, several to a single line, provides a short cut to each member of a congregation.

When the emergency arises—rain before a picnic, a service moved ahead, or a speaker unable to come—the pastor, instead of calling up the individual members of the church on the phone, (a tedious and profitless exercise) calls two previously appointed captains and imparts the information to them.

These captains in turn call two lieutenants each, and instruct them to get the message out on the line. The four lieutenants are located in the four corners of the parish and each calls one person on the party lines in his district, delivering the message. This is usually sufficient to reach every house on that line, rural phones being what they are, but to avoid delays, the member on the party line rings her specially arranged ring, and when all receivers are up gives out her news.

Substitutes for each of the links in this chain must be arranged for, should the appointed person not be home at the time of the call. This system does not put a burden on any one person, and by its diversity gets results in the least possible time.

"Sunday at Seven"

IT is a few minutes before seven Sunday evening at the First Presbyterian Church, Wheeling, West Virginia. Softly the two pianos begin the refrain of the theme song of "Sunday at Seven." Sharply at seven, the clear voices of the male quartet break forth with:

"We welcome you to a service new,
Sunday at Seven;
It will cheer your heart if you take part,

Sunday at Seven;
Songs that are old and songs that are new,

Here is a service just for you
And we hope you will like it too,
Sunday at Seven."

As the closing notes die into faint echoes, the program leader announces, "Ladies and gentlemen, we welcome you to another in the current series of 'Sunday at Seven.' Tonight our theme is 'Patriotism,' and our musical program is appropriately arranged. We will all join in singing the first number on the song sheet."

It is now 7:02 as the congregation, led by the quartet, joins in an eight-minute song program. Popular gospel hymns and patriotic or popular songs of appropriate nature make up this part of the program.

At 7:10 the program leader leads in the responsive reading, which is followed by a prayer, closing with the Lord's Prayer by the congregation.

As the "Amen" fades away, the program leader again takes over and announces the theme and guest for the next Sunday evening and asks for the evening offering. During the offering the male quartet sings a special number.

At 7:20 the minister gives the timely talk, adroitly woven about the theme of the evening. It is packed to the brim with interesting facts and Christian knowledge, both spiritual and evangelistic.

7:30 is here, and the audience sings another of the songs on the song sheet, this time standing. During the closing verse of the song the members of the Question Forum take their places about the discussion table, and for the next eighteen minutes a round table discussion of questions related to the theme of the evening is enthusiastically carried on. The forum board has, in addition to the leader, two regular members and a special guest for each evening.

The discussion is ended, and the closing song of the evening is sung in

ship.
A hearty Welcome To All | Healing expounder² from God's word.

FIRST PRESBYTERIAN CHURCH

Chapline at Thirteenth

"SUNDAY AT SEVEN"

7:00
to
7:55
P. M.

MEN! Here's Your Church Program Designed
for Your Active Participation.
IT'S NEW — IT'S DIFFERENT
IT'S "SUNDAY AT SEVEN"

FOR
MEN
BY
MEN

OCTOBER 13th — GOOD NEIGHBOR NIGHT

A TIMELY TALK

"We Have An
Answer"
Luke 10: 25-37

"SONGS MEN SING"

Robust Singing
Two Pianos
Presbyterian Four

QUESTION FORUM

Your Questions Answered
By Our
Board of Experts

LADIES—JOIN THE MEN "SUNDAY AT SEVEN"

The time has come to reestablish the Sunday evening service. The governing committee of the "Sunday at Seven" service at the First Presbyterian Church, Wheeling, West Virginia, here tells of its success in a specialized Sunday evening service. We think that you will like the idea.

unison. At 7:54 the quartet swings into the closing theme:

"And now it's time for us to end,
Sunday at Seven;
We hope you'll come and bring a friend,
Sunday at Seven;
Some little word that you may hear
Or some little song may bring you cheer—
You'll always find a welcome here,
Sunday at Seven."

As the quartet softly hums a refrain, the minister gives the benediction; and another "Sunday at Seven" is history. It is exactly 7:55.

Let's look behind the scene and see what has made this service the popular success that it is. The idea of once again trying a Sunday evening service came from the president of the board of trustees. In response to the suggestion a committee composed of the secretary of the congregation, the director of music and the minister met informally to consider the matter. All were agreed that a Sunday evening service was desirable; but, on the basis of past experience, it was easier said than done. However, a few tentative plans were made.

Then something wonderful occurred. The director of music, unable to sleep

one night, hit upon an idea. He got up and wrote out the plans for the service which is now known throughout the city of Wheeling and vicinity as "Sunday at Seven."

It was in harmony with the suggestion made not long ago by Bishop Benjamin D. Dagwell, of the Episcopal Church on the Pacific Coast, when he stated: "I feel we need to streamline some of our services. They drag. They are too long. Services with over-elaborate music, unfamiliar hymns, long prayers and vain repetitions are not refreshing, but exhausting, to priest and people."

With these plans the director of music appeared at the minister's door almost before dawn. Together they went carefully over them. Later in the day they were made known to a few chosen men in the congregation. The idea appealed at once, and steps were taken to put them into effect.

To start things going, an all-men's dinner was held in September, 1940, at which time the plans were set forth. Addresses were made by the president of the board of trustees, the city manager and members of the committee.

Since no one was certain at the time whether the idea would appeal to the congregation and the public, it was decided to put the plan on a trial basis for thirteen Sundays, to start October 7. The men were asked to pledge their support to a series of thirteen of the services. In response to the call, forty-five men pledged their loyalty for the series and agreed to serve on the committees.

In order to promote the services, a governing committee was suggested. Seven of the younger men of the membership, not at the moment holding responsibility in the church, were asked to serve. One of them said when approached, "I like the set-up. This is something I've been waiting for the church to do for a long time." Each one of the seven represent a particular part of the organization; for instance—publicity, ushering and offering, music, greeting, men's section and question forum; besides one who serves as a general chairman. The committee meets once a week for lunch—on Wednesday at noon. At that time the previous service is discussed, future plans made and changes proposed. We feel that the continued success of the service has been largely due to the loyal support of this committee.

The name of the service, "Sunday at Seven," is a slogan. It is catchy and easily remembered. A friend who was told of the idea said, "We could never get anyone out at seven o'clock. Perhaps we shall try the plan and call it 'Wednesday at Seven Forty-Five'." We feel that the name, "Sunday at Seven," has helped in putting the service across. It may be that our slogan came subconsciously from that stage success of several years ago, "Dinner at Eight." At any rate, the "Sunday at Seven" has stuck. Around town one hears people jokingly say to each other, "See you Tuesday at Twelve" or "Friday at Five," etc.

The "Sunday at Seven" service is based on participation, rather than on entertainment, and outside talent, in the form of special speakers, music and choral groups. One can go to a show and be entertained, or sit at home beside the radio, but we have advertised that you must come to "Sunday at Seven" to participate. As many men as possible have a part in the service. Those helping are not always the same. Organized and conducted by men, we have found the men interested in "Sunday at Seven."

Of course, the order of service is not a hard and fast rule. The governing committee has changed it from time to time to fit the occasion, but the radio-style is closely adhered to. In thirty programs so far presented, twenty sec-



Forum Discussion Features "Sunday at Seven"

onds was the longest the program ran over. Those attending always go away wishing for more. Never are they satisfied and consequently they return again and again. This fifty-five minutes is crowded to overflowing and it seems to end almost before it starts. Try it and see.

A word for the publicity. It is important to have an up-to-the-minute chairman for this committee. A great deal depends upon his interest and activity. In September the governing committee had 5000 scatter cards printed, three and three-quarters by two and one-quarter inches, with rounded corners. These announce "Sunday at Seven" to the effect that you have a date every "Sunday at Seven"; a service of participation; organized and conducted by men; ladies cordially invited; radio-style; timely talk; songs men sing; question forum. Then follows the name and address of the church.

Each Friday evening, as regularly as the day comes around, a write-up with

the picture of the guest of the Question Forum, appears in the paper. A special display advertisement, three inches by three columns, is placed on the church page each Saturday morning and evening. These are in addition to the regular church announcements in the bulletin, and the paper, and over the radio. And during the week a brightly painted sign announcing the "Sunday at Seven" service and theme is set up on the lawn of the church for all to see. This sign is changed each week and catches the attention of those who pass by.

Practically \$300 were spent on these services for the first thirteen Sunday evenings, and practically \$300 came back, but along with it came so much more of goodwill, encouragement and new life that the church and community cannot estimate its worth. Certainly there is no monetary value great enough to cover it.

The plan has stood the test of two seasons. The enthusiasm and attendance for the second year was as great as that for the first.

Ministerial Oddities (From page 6)

by the temperature or by the Imperial sermon, fell asleep during its delivery. After the service was over the captain gave the sleeper a sound rating, and sentenced him to two days' imprisonment. That afternoon the captain in making his report to the emperor mentioned the incident of the sleeping sailor and the punishment inflicted on him for his shocking bad manners in preferring sleep to a sermon from his emperor. "Was he on watch the night before?" asked the kaiser. "He was, your majesty." "Then let the poor fellow off. Besides it wasn't much of a sermon anyhow."

* * *

Archbishop Magee, when confronted by printed reports of his extempore

sermons, frequently declared that the reporters misrepresented him. A reporter said: "I was asked by the bishop, in the course of my professional career, to let him see a proof of some impromptu references on socialism he made at an Oddfellows' gathering in St. John's Church a couple of years before he died. I was ushered through the groined monastic cellarage of the old abbot's lodgings, now the entrance hall of the palace, and into the bishop's study. 'Pray be seated,' said Dr. Magee, 'you'll pardon me worrying you about that address, but in one or two utterances I was so carried away that I fear what I meant to say softly will read as ugly as the preacher himself'."

Herbert Henry Farmer

An English Presbyterian Who Influences American Thought

by Norman V. Hope*

IT is a matter of common knowledge that the Presbyterian Church in England wields an influence, not merely socially but also religiously, far out of proportion to its numerical membership. It is, of course, one of the so-called "free" churches in England, i. e. it is not established; and its membership numbers only around eighty thousand. The Anglican Church, on the other hand, is not merely the church by law established, but has a constituency which runs into several millions. Yet the Presbyterian Church, small minority as it is, has made a deep impress on the religious life of England.

For this condition of things there are perhaps two main reasons. For one thing, the theological seminary of the Presbyterian Church of England, called Westminster College, is located in Cambridge, one of the great University centers; and it has usually been staffed by competent experts, who would compare favorably in their particular field of scholarship with any Anglican professors. For example, the Westminster chair of Old Testament was held between 1890 and 1922 by Dr. John Skinner, the chair of New Testament between 1907 and 1932 by Dr. C. Anderson Scott, the chair of Systematic Theology between 1907 and 1935 by Dr. John W. Oman, and the chair of Church History between 1914 and 1938 by Dr. P. Carnegie Simpson—all four of them scholars and thinkers of international reputation in their respective departments. The intellectual eminence of the Westminster faculty has been acknowledged by the authorities of the University of Cambridge: for instance, they appointed Dr. Anderson Scott to be Hulsean Lecturer from 1928 to 1930, he being the first non-Anglican ever to be appointed to this important lectureship.

A second reason for Presbyterian influence in England is this, that, true to their Calvinistic traditions, the English Presbyterians have always laid special emphasis on the preaching of the word; and they have numbered among their ministers many preachers of first-rate effectiveness and power. These have included such men as Dr. John Watson (Ian Maclaren) of Sefton

Park, Liverpool, and his successor, Dr. Alexander Connell; Dr. R. C. Gillie of Marlebone, London; Dr. A. Herbert Gray of Crouch Hill, London; Rev. W. Erskine Blackburn of Egremont, Walsley; and Dr. James Reid of St. Andrew's, Eastbourne. Today, in Dr. Herbert Henry Farmer, professor of Systematic Theology at Westminster College, English Presbyterianism has a minister who is not only a well-known scholar in his chosen field, but who is also, according to many competent judges, one of the half-dozen greatest preachers in present-day England.

Unlike many outstanding English Presbyterians, who have been born in Scotland, Dr. Farmer is a native Englishman. Born in 1891, he was educated at Cambridge University, from which he received the B. A. degree in 1914, and the M. A. in 1918. In 1914 he entered as a student for the ministry at Westminster College, from which he was graduated in due course in 1918. In the following year he was ordained to the ministry and became pastor of the English Presbyterian Church at Stafford, where he remained till 1922. In the latter year he was called to St. Augustine's Presbyterian Church, New Barnet, London, where he exercised a fruitful ministry for nine years. During these years his reputation, not only as a preacher but also as a scholar, was steadily growing; and it came as a matter of no surprise to those who knew him when in 1931, he was given an invitation to become professor of Systematic Theology at Hartford Theological Seminary. This invitation he accepted; and for four years he did splendid work in his Hartford chair. But meantime he was not forgotten by the church of his upbringing and ordination. So it was quite natural that when in 1935 Dr. John W. Oman decided to retire from his chair at Westminster College, Dr. Farmer—Oman's most distinguished pupil—was recalled, almost by acclamation, to be his master's successor. There at Westminster he still remains.

Dr. Farmer is the author of several volumes. In 1927 he published his first book, *Things Not Seen: Studies in the Christian Interpretation of Life*, which was immediately hailed by such dis-

criminating critics as Leslie D. Weatherhead as one of the most outstanding collections of sermons published in many years. In 1929 he gathered under the title *Experience of God*, some articles he had written for the journal of the Student Christian Movement in Britain.

In reviewing this book the *Expository Times* said: "The subject is an inquiry into the grounds of Christian conviction, and the treatment is distinguished by a high degree of clearness and sanity."

The core and essence of what Dr. Farmer says in this volume is to be found in the following statement: "We have then, this significant situation. Here, on the one hand, is man, by his very nature restless, dissatisfied, at conflict with his environment and himself, his best powers continually stretching out like the filaments of a spider and either floating in a void whence there is no response, or else snapped in twain on harsh uncomprehending rock. There, on the other hand, is religion, asserting that there is an environment larger than this world into contact with which man can at any time come. . . . Do not these two things fit?" And the truth and value of any religion, he goes on to say, may be tested by the extent to which it does introduce a man into this larger world and satisfy his longing soul.

In 1935 Dr. Farmer published his magnum opus, *The World and God*. It was one of the well-known series, "The Library of Constructive Theology," a series which has produced such notable volumes as Dr. C. H. Dodd's *The Authority of the Bible*, Dean W. R. Matthews' *God in Christian Thought and Experience*, and Professor H. R. Mackintosh's *The Christian Experience of Forgiveness*. Dr. Farmer's book was reviewed in the *Hibbert Journal* for July, 1936, by Dr. James Moffatt, the eminent Biblical scholar. After describing *The World and God* as "an important volume," Dr. Moffatt characterized it thus: "It includes an analysis of revelation in Christianity as a category of personal relationship, involving repeatedly a tension or crisis at which the soul is made aware of a divine challenge. This distinctiveness

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of revelation means more than an impersonal medium of ideas or of gifted individuals revealing some new aspect of truth. The subtitle of the book is 'a study of Christian experience in prayer, providence, and miracle,' and all these subjects are viewed from the central standpoint of revelation as the personal disclosure of God in and through the historical life of man, i. e. from the conviction that in the knowledge of God there is not simply mental apprehension or insight but fundamentally an awareness of the divine purpose which is beyond the reach of generalisations or abstractions." It is interesting to note that this book of Dr. Farmer, though a fairly stiff work of technical theology, has been found very helpful and stimulating by such well-known working preachers as Paul E. Scherer of Holy Trinity Lutheran Church, New York City, and George A. Buttrick of the Madison Avenue Presbyterian Church (see the references to it in Dr. Buttrick's most recent volume, *Prayer*.)

In 1938 Dr. Farmer published another collection of sermons under the title *The Healing Cross: Further Studies in the Christian Interpretation of Life*. In this book he continued the work he had begun in *Things Not Seen*, giving a series of popular expositions of certain central matters of Christian faith and life.

In the introduction to this, his latest publication to date, Dr. Farmer has set down his ideas as to the preaching of the Christian Gospel in the present-day world. He says: "It is part of the richness and adequacy of the Christian message—part, indeed, of the evidence for the truth of its claim to bring to mankind the everlasting gospel of God—that it speaks to every new age of history. Yet not by the mere repetition of fixed and ancient formulae, as though in these high matters what is asked of men is that they should step out of history and be other than their modern selves. Nor on the other hand by being so accommodating that the Gospel ceases to be itself and becomes a mere echo of the contemporary world. The adjustment of the message to its environment is partly a matter of terminology, but it is even more a matter of adjustment of emphasis, of bringing into the foreground what has hitherto been in the background, of making dominant what for a longer or shorter period has been a hardly noticed, though never wholly absent, overtone.

"It would seem," he goes on, "that the presentation of the message to mankind today, in this so tremendous age, should in one way or another

fulfill these conditions:

"First, it must be so presented that it appears to be commensurate with the titanic forces which are sweeping through this modern world. There must be an insistent emphasis upon the cosmic note, the note, that is, of the Christian fellowship being called of God to be the organ of his purpose in relation to the whole process of history. Otherwise the Gospel will seem too small to be true.

"Secondly, the message must be so proclaimed as to make abundantly plain the element of mystery in God's purpose in the world. The Gospel is indeed a message concerning a great revelation, a great light, but it is a light which shines out of darkness, not one that banishes it. Any message which does not leave full scope for that deep sense of mystery which must ever characterize all human understanding of God's ways, that are past finding out, will seem too confident to be true.

"Thirdly, the message must be so presented that the note of austerity is clearly heard. Too often the Christian gospel has been presented as merely consoling, as merely an anodyne. Most assuredly it is this, of course. But it is also something more and deeper: it is a stimulus, a call which makes great demands, a challenge to costly and daring adventure in the service of the highest. If it is not so proclaimed it will seem too easy to be true.

"This is but to say that the cross must be at the center of the message. The cross is healing, but it does not cease to be cross.

"Finally, the messages must be directed towards and focussed upon the individual. An appeal must be made for his decision in the deep, inner places of his being, where his personal will is enthroned and where he must settle fundamental issues for himself with God. God finds in dedicated persons the agents of his purpose in the world. So, whatever new emphases need to find an appropriate place in the message, it must still consist in large measure in setting forth the Christian way as it is known, and can only be known, in the life of individual discipleship, in the faith and hope that those who are thus given a new, or renewed, understanding of that way may be moved by the spirit of God to make, or remake, their choice to walk therein, come what may."

The main characteristics of Dr. Farmer's preaching are not difficult to discover from either hearing or reading his sermons. To begin with, his preaching is Biblical, in the sense that it starts from some scriptural text or

theme. Dr. James Denney used to say that "a text without its context is nothing but a pretext." But Dr. Farmer's preaching is not open to any such criticism; for he always seeks in the first place to find out exactly what the Bible means to say. Again, as might be expected from a man whose business in life is to teach systematic theology, Dr. Farmer's preaching is theological, that is, it concerns itself with the great themes and ideas which lie at the very heart of the Christian understanding of God, man, and the world, such ideas, for example, as forgiveness and judgment.

And once more, his preaching is severely ethical; for it proceeds, on the basis of its Biblical and theological groundwork, to make its high demand and challenge to the individual to make full surrender of himself to Jesus Christ as his Lord and Saviour, and henceforth to walk worthily of his calling. Such preaching is by no means light or frothy: it makes taxing demands on the intelligence and the attention of its hearers. But it is very well received and, so far as outward indications go, deeply influential—a fact which is abundantly attested by the widespread popularity of Dr. Farmer's books of expositions and his high reputation as a preacher.

THE UNIVERSE HAS A DESIGNER

A few days ago I went with one of the conducted tours through Radio City in New York. The guide took us down below the street level and showed us the great storerooms and passageways; next he explained the relations of the various buildings to each other. We were then shown the radio broadcasting system, and finally whisked in swiftly running elevators high up to the top of the central building. When it was over, we had seen certain parts, we had a few explanations and a more or less vague idea of the whole vast structure. While the wisest of us knew little of the complete plans, the most foolish of us were convinced that the architects had plan and purpose. Nobody thought that Radio City was the product of fate or chance. How much more evident it should be that this marvelous universe has a designer, who is working out in it his purposes. From *Facing Life's Questions* by Hunter B. Blakely, Jr.; Fleming H. Revell Company.

ALTAR APPOINTMENTS FOR THE PROTESTANT CHURCHES

By Bruce C. Wenner
in the October issue of
Church Management

Grace

*A Sermon by Harold Cooke Phillips**

"And the word of the Lord came unto Jonah the second time.—Jonah 3:1.

OUTSIDE of the word "love" there is probably no word that occurs more frequently in the New Testament than the word "grace." "The grace of our Lord Jesus Christ" is a part of the benediction which today we still repeat in our churches. Even when the word "grace" does not occur, the idea for which that word stands is woven into the very warp and woof of our religion.

Now if we were preparing a paper on the word "grace," we should probably find many ways in which it differs from the word "love." It is not our purpose today, however, to discuss this matter meticulously. Grace and love have practically everything in common. I wonder if we may not say that grace is love in action. As St. Paul puts it—"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." This is the love of Christ in action.

There are many ways in which the grace of God, the graciousness of God, the mercy of God, the love of God expresses itself in action. We have chosen today to speak of only one such expression of it, namely, that God always gives to us another chance. This certainly is one evidence of the eternal mercy and graciousness of our God.

Sometimes in the midst of a tropical storm, when the rain is literally coming down in torrents, the wind in savage fury is bending over and often snapping the trees, and vicious flashes of lightning fork the sky, there suddenly appears a rift in the clouds, through which one catches a momentary glimpse of the blue sky. Only one who has seen that can quite understand what it does to one caught in a frightening storm. It brings assurance that back of all this turmoil there is a steady, enduring goodness permanently there, a goodness that is waiting to assert itself, a goodness that will outlive the storm. In this dark and terrifying world, when darkness covers the earth and gross darkness the people, the gospel of another

chance, one indication at least of the grace of God like a rift in the clouds, reveals the eternal goodness waiting to assert itself.

There are ever so many illustrations of this in the Bible. Take this one from the book of Jonah: "Now the word of the Lord came unto Jonah . . . saying, Arise, go to Nineveh, that great city. . . . But Jonah rose up to flee unto Tarshish. . . . And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh. . . . So Jonah arose, and went unto Nineveh . . ."—(Chronicles 1:1-2, 3:1-2) ". . . the word of the Lord came unto Jonah the second time."

Let us observe for one thing that in this gospel of another chance, we face one of man's greatest needs. There are many things we humans need, but hardly anything greater than just the opportunity which life brings us of trying again. ". . . the word of the Lord came unto Jonah the second time." We might as well face the fact that but for that Jonah would have been a dismal failure. Whether the unknown author of the book was writing about an individual Israelite called Jonah, or about his nation Israel, this little book is one of the most significant of the Old Testament. It is the first missionary tract of our religion. Unfortunately many Christians have allowed the great fish not only to hide Jonah, but to hide the tremendous significance of this book, a significance so great that in comparison the great fish dwindles to the size of a minnow. Think of it, to Jonah had come the unprecedented opportunity, the unique privilege, of being the finest man to step beyond the bounds of his own country and race with the message of God's universal love to all mankind. And Jonah muffed his opportunity. He turned his back upon it. But the word of the Lord came the second time—and he went.

Did we say that but for this second chance Jonah would have been a dismal failure? Ah, not only Jonah—most men would be. For there are very few men actually who cannot and do not use a second chance. If life were so constituted that we could never try again, begin again, resolve again, turn over a new leaf, if upon the failures of our initial attempts the curtain of

life were to fall, there would be precious little hope for most mortals.

One of the saddest biographies in the New Testament is also one of the shortest. It contains only eleven words. Jesus in describing the life of a man said, "This man began to build and was not able to finish." How many men there are like that! We began what we never finished. We started out on some worthy path, perhaps the path of duty—that stern daughter of the voice of God, or maybe on the steadying path of a great responsibility, or maybe on the lofty path of towering ideals. We began to build a fine, useful, noble life in which duty, responsibility and the lifting power of idealism were major motives—a life of worthy purposes and noble aims. But we were not able to finish it.

The world is just full of such people, "might-have-beens," we call them. It is just to such people that there comes this message of the second chance, the gospel of God's grace. There is an old English song I used to hear when a boy at home:

"But the bird with the broken pinion
Never soared so high again."

Maybe not; yet I fancy that what he lost in altitude he gained in some other way. And those of us who, by the grace of God, fight our way back, even though we may not regain our original altitude, gain a new appreciation of what life actually means, a new sense of values. Thank God for the land of beginning again. "This man began to build and was not able to finish." "Begin again," says religion, "and you can finish."

Observe in the second place that this gospel of another chance not only represents one of man's greatest needs, but also the great message of the Christian religion to mankind. Jesus came into a world in which fatalism, hopelessness and despair hung like some thick London fog about the mind and spirit of man. The old pessimist of Ecclesiastes voiced the spirit of many of Jesus' contemporaries when he wrote, "What has been is what shall be, what has gone on is what shall go on, and there is nothing new under the sun."—(Moffatt.) "That which is crooked cannot be made straight: and that which is wanting cannot be numbered."—(Ecclesiastes 1:9-10, 15.) To that world came the gospel—the good

*Minister, First Baptist Church of Greater Cleveland, Ohio. Originally delivered at the Northern Baptist Convention of 1942.

news, the news of the grace of our Lord Jesus Christ. And the good news was and is, that the crooked shall be made straight, the rough places plain—the glory of the Lord shall be revealed and all flesh shall see it together. "Behold I make all things new"—the gospel of another chance. Is not this the supreme message of our religion?

F. W. Boreham, that well-known Australian divine, tells us that he was sitting one evening before an open fire, reading an engrossing book. Behind him his children, seated at a table, were absorbed in a game. Out of the silence of the room came the voice of one of the players, "You can't do that! There are no back moves." He continued reading, when strangely enough, he came upon this sentence in the book of Huxley: "The unseen opponent in the great game of life, while scrupulously fair, will allow no back moves, and makes us pay in full for every blunder."

Now in a sense that is true. There is a sense in which there are no back moves. "Remember three things come not back," said the poet, "the arrow . . . the spoken word . . . and the lost opportunity." A much greater poet said: "There is a tide in the affairs of men, Which, taken at the flood, leads on to fortune;

Omitted, all the voyage of their life
Is bound in shallows and in miseries."

Another poet sang:

The moving Finger writes, and, having writ,
Moves on; nor all your Piety nor Wit
Shall lure it back to cancel half a line,
Nor all your Tears wash out a Word of it.

Now in all of these statements there is some truth. Unfortunately there is something irrevocable about our actions; something final about our decisions or choices; something in a sense fatal about our mistakes. That is what we mean when we say, as we so often do, that we wish our foresight was as good as our hindsight. In a certain sense, then, there are no back moves some of the things we do, we cannot undo; the water that has gone under the bridge, has gone under the bridge.

And yet it is just this sort of fatalism, pessimism, cynicism or despair that the Christian religion stands dead set against. Evidences of this are in the Old Testament. One of the most beautiful pictures in the Old Testament is that given us by the Prophet Jeremiah. The Lord told Jeremiah to go down to the potter's house. He went down and watched the potter at work. He writes: "And the vessel that he made of clay was marred . . . so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to

UNITED STATES TREASURY DEPARTMENT



*For distinguished services rendered in behalf of the
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Church Management

Given under my hand and seal on

July 13, 1942

Harry Morgenthau Jr.

Secretary of the Treasury

Above is a facsimile reproduction of the citation "for distinguished service," given to *Church Management* by the United States Department of the Treasury. It was an official approval of the efforts of this journal to promote the sale of war bonds and stamps.

me, saying, O house of Israel, cannot I do with you as this potter? said the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand." That is the supreme message of our religion—that even as the potter takes the vessel that was marred and makes it again another vessel, so God can take our lives, marred or broken or spoiled as they often are by our ignorance or sin, and make them again, another vessel. That is the gospel of redemption. This symbol of Jeremiah comes to its fulfillment in Jesus—"The Son of man is come to seek and to save that which was lost." It was precisely the marred vessels, which men were wont to throw on the rubbish heap as being of no further use, that Jesus came to refashion and remake. "I came not to call the righteous," said he. "They that are whole need a physician." So it was not to those who were all right but to those who somehow had missed the way, who began but could not finish, or had failed or fallen short, that Jesus came with his message of the second chance.

To the blind, he said, "See again";

To the lame and halt, he said, "Walk again";

To the sick, he said, "Be whole again";

To the woman whom men would have stoned, he said, "Try again—go in peace and sin no more";

To the rich young ruler who had everything the world could give yet felt he had missed the deepest meaning of life, he said, "Begin again—go sell what you have and give to the poor, and come follow me."

To Nicodemus, the man of culture, yet of a sterile and bleak culture, he said, "Be born again."

Jesus came to the world as does the

spring. He awakened men to a new life. He breathed hope into the despairing. He made every "might have been" feel he could still be coming. He made men and women feel that, never mind what their past had been, never mind how long or bleak or desolate the winter of their lives, there was still an opportunity to reawaken all the best in them—still an opportunity for the wilderness and the solitary places to be glad, for the desert to rejoice and blossom as the rose.

Many illustrations of what we are saying may be found in the New Testament. Take for example John Mark, whose mother, Mary, was one of the helpful members of the Jerusalem Church. When Barnabas and Paul started out on their first missionary journey they took John Mark with them. All went well for a while, till the missionaries reached Asia Minor, then John deserted them and returned to Jerusalem. Why he deserted them we do not know—perhaps he was just unreliable—but he did, desert them, a thing which caused much concern to Barnabas, his uncle, and St. Paul; especially St. Paul, who, recalling John Mark's infidelity, would not take him on another missionary journey, would not give him a second chance. Ah, but God did. For listen to this: St. Paul recording a later experience, writes to Timothy, from his Roman prison—"Take Mark and bring him with thee, for he is profitable to me for the ministry." He further refers to Mark as a "fellow worker" and one who is a "comfort" to him. One feels quite

certain, however, that between John Mark, the unprofitable servant, and John Mark who "is profitable to me," stood Christ with his gospel of the second chance—yes, and the third and the fourth—saying, "Try again," "begin again." So too between Peter, the impulsive, weak, vacillating man, and Peter the rock, between the Peter who denied his Lord and the Peter who later died for his Lord, stood the Christ, who inspired men to renewed hopeful endeavor. Christ stood also between Augustine, the sinner, and Augustine the saint; between Francis, the roisterer, and St. Francis of Assisi. Those are fine words of Ella Wheeler Wilcox:

"Build on resolve, and not upon regret,
The structure of thy future. Do not grope
Among the shadows of old sins, but let
Thine own soul's light shine on the
path of hope
And dissipate the darkness. Moist no tears
Upon the blotted record of lost years,
But turn the leaf, and smile, oh, smile
to see
The fair white pages that remain for thee."

Finally we may see in our thought not only man's great need, not only the great message of our religion to man, but we may also see in the gospel of another chance our most reasonable ground of hope. Some of us cannot see much that is bright ahead. The future seems ominous, to say the least. The news is being broken to us, none too gently, that we must be prepared for hardships, disappointments, sacrifices. The brightest spot in the future—in some respects the only bright thing—is this promise of a long suffering God of still another chance—the grace of God.

At the end of the first World War God gave to us as unprecedented and unique an opportunity as he has ever given to mankind—the opportunity to build a new world of righteousness, justice and peace. The time was ripe and right for such a venture. Men the world over were fed up with war, they were bleeding from its recent ravages, and were wistfully looking for a better way; men were suspicious of the bigotted nationalism which had betrayed them, and were willing to pioneer in the direction of an ampler life of international cooperation. And the word of the Lord came to us, as it did to Son of Amittai, to go to Nineveh, to move out beyond the inadequate national, racial, political concepts which had been our undoing, into a larger life of cooperation for the common good, in which not the wealth or safety of just one nation but of mankind, humanity, would be the control-

ing factor. But we said "no." We are now reaping the tragic harvest of our refusal. There is nothing more tragic than to stand still when God tells us to advance. Be assured, however, that at the end of this second World War the word of the Lord will come to us a second time, calling us to arise and go to Nineveh, to build a world in which the sense of duty, responsibility and idealism will be the controlling factors—a world of international cooperation, justice and everlasting peace. There is only one thing that equals in importance the winning of this war, and that is winning the peace. This we can do only as we move out of our inadequate concepts to more comprehensive ones. By the grace of God, we must not betray again the unborn generations.

Perhaps I may share with you now a little picture that came on a card this Christmas: a meadow with sheep grazing peacefully; outside the fence a little black sheep; right near the little black sheep an open gate leading into the meadow; and at the portal the Christ Child standing there to welcome the little black sheep through the open gate into the fold again, to give him another chance.

I fear that in God's sight we are all black sheep today. However we got there, certainly we have roved far from his plans and purposes for us. "All we like sheep have gone astray; we have turned every one to his own way . . ." But there by our wayward feet is an open gate. And by the open gate stands the Christ. "I am the door," he says, "by me if any man enter in he shall be saved."

That gate to a better life, a better world, is open—still open. No man can shut it. Some day we shall pass through it, because it will never be shut. It will remain open so long as man lives, as a symbol of the eternal goodness. It is God's open gate, symbol of his redeeming grace—the gate to another chance.

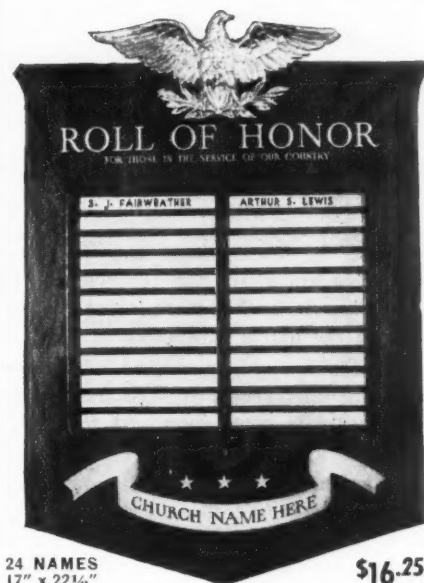
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Minister's Guide to Church Architecture

by Henry Edward Tralle

This article was dictated by Dr. Tralle from a sick bed just a few days before his death. In it he placed the experience of a lifetime. It summarizes his mature convictions regarding church buildings and offers a splendid guide for ministers and churches who are looking forward to alterations and building.

Some of the things the minister ought to know are the following:

1. Church architecture sickens and dies in the hands of amateurs.

Church leaders, more and more, are availing themselves of the assistance of experts, in connection with the work of the organization.

It is coming to be understood that it is necessary to employ, in the planning and designing of a church building, a competent, experienced architect, whose work needs to be prepared for and supplemented by the expert assistance of consultants and engineers; and, of course, by the experienced builder.

A minister, who was his own architect in two successful pastorates, did a fairly good job. He had been trained in architecture, as well as in the ministry. He was an architect, as well as a preacher. As an architect, however, he considered himself to be somewhat of an amateur, and his experiences in serving two churches as architect convinced him that he had made a mistake in serving as architect and he resolved that he would not serve any other church as architect.

In a third pastorate, therefore, when the church asked him to act as architect, in connection with a building project, he refused to do so.

He said: "It will be a mistake for me to undertake this work. I have served two churches in this way, and, in each case, I was compelled to overwork, to the injury of my health and usefulness. Besides, for months, I had too little time for study, and almost no time for pastoral duties. It will be better for all of us if I stick to my distinctive ministerial job, especially since we have available an expert who can guide us in our building project better than I could do it, because he has had more experience than I have had."

Accordingly, the expert consultant was employed, and, later, a competent architect, with results that were highly satisfactory to all concerned.

2. Church architecture is dependent on costs only incidentally.



Henry Edward Tralle

Several years ago, I helped to plan a five-million-dollar church building that covers a whole block, and which is quite Cathedral-like in its massive beauty, but more largely and practically usable than is any Cathedral.

This building provides beautifully and comfortably for worship and preaching, and also generously for the social and recreational life of its constituency, in more than one hundred rooms. It combines beauty and utility in an impressive unity that is probably unequaled anywhere.

Later, it was my privilege to assist in the planning and designing of a church building that has been erected and furnished at a cost of less than ten thousand dollars. It is another example of a harmonious merging of utility and beauty. It is a churchly, usable building, providing properly for the worship and teaching activities of a small rural church. He who looks at that building for the first time would never mistake it for a courthouse, a garage, a tabernacle, or a public school building. The elderly pastor of this small church had resented the ugly, square, box-like, unchurchly, one-room building in which he was compelled to preach from Sunday to Sunday.

After a while, this minister came to envision a churchly building to displace the existing architectural abortion. He

sought and obtained the assistance of experts. He got his building. In getting it, the church has been revived and strengthened.

Whether large or small, a church building may be either ugly or beautiful, poorly adapted to its intended uses or most practically usable, depending on the extent to which its planning and designing has had the benefits of the skill and imagination of experts.

3. Church architecture must be modern but not modernistic.

Have we developed a new type of church architecture? Yes, and no. Occasionally, an architect has been conceited enough, and rash enough, to attempt, over night, to give birth to a brand new church architecture, but with results that were both painful and pathetic to the rest of us. Most of us want a new church architecture, but we believe that it must be evolved, gradually and slowly, as a result of the designing genius of many creative architects. The new must grow out of the old, and must glorify the old.

As a matter of fact, the results of this evolutionary process in church architecture are becoming more and more evident, on every hand. Actually, we are evolving, gradually, not a new church architecture, but new church architectures.

No intelligent architect, today, would undertake to design, for a live, growing church, a copy of any one of the early New England "Colonial" church buildings. That building consisted of a single, rectangular room, or at most, of a single room with a room underneath or at the rear.

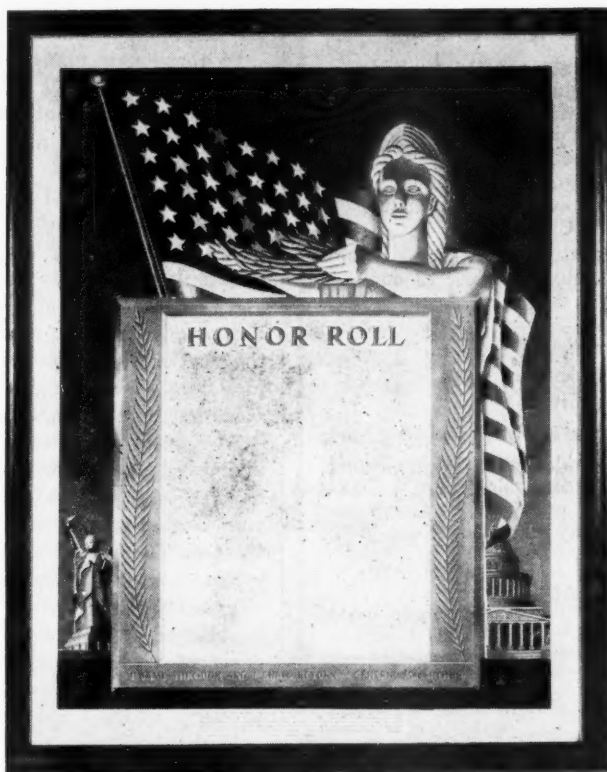
Make that building twice as large, or three times as large, and add to it ten to forty rooms for the educational and recreational activities of the church of our day, and it will not any longer be that building, but a very different building in appearance. It has become a new church architecture, though it is a development of the old, and bears the marks of its origin. So with any other established types of church architecture.

4. Church architecture may express itself properly in many and various types of design.

What is the best type of architecture for churches? There is no best type of architecture. One architect may prefer "Gothic." He may even

(Turn to page 26)

Sons of Victory Honor Roll



From millions of American homes, from every walk of life, from farm and factory, from the ranks of labor, from the halls of learning and the marts of trade, young men have gone forth to war . . . to fight, and if need be to give their lives, for the things we hold most dear: for Liberty, for the Rights of Man, for Peace, for Human Brotherhood; for all the things we call Democracy, opposed to all the things we call Tyranny; for all the things we call Civilization, opposed to all the things we call Barbarism. They are fighting; they are bleeding; they are dying, that the glory and progress of past ages may survive as the heritage of future generations. We hail them as heroes; we revere them as martyrs—they are the architects of a Better World, with Liberty and Justice for all Mankind.

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Chart Showing Method for Laying Out Space for Names

A duplicate print of Honor Roll space will be furnished showing various methods, which can easily be followed in laying out space required to record potential number of names to be inscribed. Space will accommodate 10 to 168 names.

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An exact print of Honor Roll space will be available if it is found necessary to correct, change, or make revisions in names and, possibly, later when the Roll is completed, so as to preserve it as a permanent record. Use Rubber Paper Cement.

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This can be done in different ways: namely, printing, Speedball pen, Wrico Lettering Guide, typewriting, handwriting, etc. Most every organization has someone capable of doing this lettering. Print referred to above will show the styles of lettering done by the various methods.

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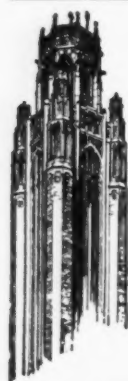
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Minister's Guide to Church Architecture

(From page 24)

claim that a church building cannot be churchly unless it is Gothic. Such a point of view is patently inadequate. What does this architect mean by "Gothic?" There are a thousand Gothics. Gothic is almost infinite in its variety of possibilities.

Another architect may like to work in "Colonial," and may claim that it

is the only suitable style of architecture for churches. What kind of Colonial does he have in mind? There are important differences, for instance, between "Early American Colonial" and "Georgian Colonial."

The type of architecture chosen for a church, whether it is "Gothic," "Colonial," "Romanesque," "Byzantine," or some other type, should be determined on the basis of a number of considerations; location, site, available building material, etc. The chief consideration is the church itself; its character, its history, its ideals, its practices. Some types of architecture, however excellent in themselves, might not be at all suitable for a given church.

No architect has the moral right to choose the type of architecture to be used for any church, except as his choice is made in the practical and esthetic interests of that particular church.

5. Church architecture is stifled when reduced to a set of typical plans.

No two church buildings ever can be alike if either is right, because there are never any two church-building problems exactly alike.

A small church had received a set of typical plans from a denominational board, the building to cost \$30,000.00.

Leaders of this church knew that these plans did not fit their needs, but they did not know how to change them to make them right. They called in a professional church-building consultant, to give individual study to their problems. He first made a careful study of the local situation and listed the definite educational needs of the school of the church. Then he drew a new plan layout which differed substantially from that which had been received from the board.

In these new plans, all the children were placed in rooms above the ground level, whereas, in other plans, all of them were located in basement rooms. In the new plans, there were less rooms for adults and more for the children, than in the set of typical plans, in which the spaces were not properly distributed for this particular church and community. He effected other changes, in order to make the plans fit the particular church being served, and, in doing so, reduced the cost of construction about two thousand dollars.

Also, the consultant was able to make suggestions for the improvement of the design, so that the building that was erected was more churchly and attractive than that shown in the set of typical plans that had been received.

This actual record of the value of a made-to-order job, as contrasted with a set of typical stock plans that does not quite fit any situation, is only one of many which could be cited.

Each building problem must be solved on the basis of a combination of factors somewhat different from those of any other building problems, anywhere else. The character of the floor-plan layout, and of the architectural design, will depend on the following:

(1) **Location and character of the lot.** Is the lot in a city, a town, a village, or in a rural district? If in a city, is it in a downtown section, or in a residential section? Is the lot a large one, or a small one? Is it on a corner, or in the midst of a block? Is the ground level or sloping? If sloping, to what extent does it slope and in what direction?

(2) **The character of the environs of the site.** Are there other buildings near it? Of what character, business or residence? What is the architectural type of these buildings? Are other church buildings near-by? Of what type of architecture are they? Some types of architecture are more suitable in crowded sections, and others require the assistance of the open spaces.

(3) **The composite character of the group as a whole.** The particular group involved is different, in some respects,

(Turn to page 28)

Birthday Party Brings Cash and Fun

by Robert Cashman

During the year we continue to publish the programs for women's work which have been appreciated features of past years.

THE Essex Congregational Church in Chicago knows how to have a good time, and make it pay. Festivity, frolic and finance were all combined at a recent birthday party, at which more than 100 people were present and thirty-five dollars was cleared for the church.

Twelve tables were set up in the dining room to typify the calendar months, and all whose birthdays came in a given month were invited to sit at the table representing that month. A hostess was chosen to take charge of each table, and to see that it was decorated appropriately for the month represented. Each hostess also supplied a birthday cake for her table.

Places were set for twelve guests. If it happened that more than twelve people came who had birthdays in a given month the extras were asked to sit at the nearest table which had vacancies.

Many of the displays were unique. For example, on the January table the centerpiece was a large snowman, made of cotton. White candles were used for decoration. At each place was a little white basket, made of a paper cup set on a white doily, and filled with "snowballs" of white candy-covered filberts.

The February table featured St. Valentine's Day and was decorated with red hearts.

St. Patrick held sway at the March table, with green shamrocks in abundance. For the centerpiece, a small pile of Irish potatoes was "artistically" arranged, bedecked with more shamrocks.

"April showers" was the message of the fourth month. On this table a small fancy umbrella was used as a centerpiece, under which stood little men made of gum drops, each holding his own tiny umbrella.

May portrayed the springtime, and interest centered in the Maypole.

June brought the joys of the wedding season. A miniature bride and groom adorned the table, and as a stunt, two of the guests marched across the church platform to the tune of Lohengrin's Wedding March, the

bride's train consisting of a lace curtain.

July represented patriotism. Flags and shields supplied the motif.

August was "vacation time," and a good-sized handmade yacht was used to attract attention.

September depicted "school days," with a log school house as the table emblem.

October revealed the spirit of Halloween, with a generous supply of pumpkins.

November brought back the memories of Thanksgiving, and a golden horn of plenty was used as a centerpiece. A Thanksgiving hymn was sung by this group.

December symbolized Christmas. With a decorated Christmas tree as the centerpiece, and a bell at each place, it was not difficult for this group to sing "Jingle Bells" and to make December seem the most important month of the year.

After the preliminary groupings had been arranged, a choral program was provided by a neighboring church, and then the guests at each table were asked to present an impromptu "stunt." January started by blowing the horns of New Year's Eve, and marching up to the front of the room. Reaching the platform they sang "Auld Lang Syne." Each group tried to outdo the others in a wholesome rivalry which soon broke down every barrier between those who were unacquainted.

When the stunts were completed, the twelve birthday cakes were cut, and refreshments were served.

At each place on all the tables was a little bag, with a printed card asking the guest to put into the bag the number of pennies which would equal the years of the person's age, but promising that the exact number "would never be revealed."

"The value of this party," said the happy pastor, Elmer S. Freeman, "lay not so much in the financial reward as in the interest aroused by the initiative of the workers and the social fellowship which welded the groups into a working body for the church. We would do it again, and we commend the plan to others."

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Minister's Guide to Church Architecture

(From page 26)

from any other, anywhere. It has a character all its own and this may be reflected, to some extent, in the design of the building. For instance, a Swedish type of architecture was adopted for a large city church, for the reason that a large proportion of its constituents were of Scandinavian descent.

(4) **The ideals and practices of worship of the group for which the building is being planned and designed, will have an important bearing upon the type of architecture.** Some types of architecture lend themselves more to the simpler forms of worship, while others are better adapted to the more formal, impressive types of worship programs.

(5) **The designing abilities and experience of the architect should be considered to some extent.** Usually an architect is able to design better in one type of architecture than in another. In some instances, it is the part of wisdom, therefore, to decide on the type of architecture to be used before employing the architect. On the other hand, the architect sometimes can assist in determining what type of architecture should be employed. The service of the consultant is of special importance in this connection, because of his extended experience and the wide range of his esthetic points of view.

(6) **The amount of money to be expended will be an important factor in determining the type of architecture to be used.** Some types of architecture submit gracefully to sane economies, while others do not. Some types of architecture are far more expensive than others, for the amount of space obtained and the esthetic results desired.

(7) **The type of material available will determine in part the style of architecture to be used.** Stone is better for Gothic, especially the more formal types of Gothic, though there are many buildings of some types of Gothic to be found in brick. Colonial, for instance, does not demand stone. In fact, many prefer this type of architecture in brick. If an addition is under consideration, it is usually advisable to use the same material in this as in the existing building, for the sake of harmony and an attractive appearance. Imitations of brick or stone should be avoided, of course. Stucco is not often desirable, except where a new part of the building is made to harmonize with the old. There have been many attractive church buildings constructed of wood, but it is no longer permissible,

(Turn to next page)

Biographical Sermon for October

Marcus Whitman

by Thomas H. Warner

Neither count I my life dear unto myself, so that I might finish my course with joy.—Acts 20:24.

MARCUS WHITMAN was born September 4, 1802, at Rushville, New York. His early life was spent in a typical pioneer home, where he knew the toil, the weariness and the simple pleasures of that era. The death of his father when he was eight years old placed heavy responsibilities on the shoulders of the young lad. He probably had only a meager education.

Whitman was converted at the age of seventeen, but he did not join a church until he was twenty-two. This was attributed to his reticent and unobtrusive nature. His early purpose was to prepare for the ministry, but he was thwarted by physical weakness.

Whitman studied medicine at the Berkshire Medical College, Pittsfield, Massachusetts. He entered the medical profession, practiced for four years in Canada, and for a similar period in Wheeler, New York.

Later Whitman engaged in a business venture with his brother. In 1832 we find him in St. Louis. A writer says: "An old Indian chief, talking in the storeroom of the American Fur Company in St. Louis, in 1832, was the means of changing young Whitman from a clerk into a national hero. The red man had made an eloquent but hopeless appeal for Bibles to take back to his tribe."

In 1834 Whitman was accepted by the American Board of Commissioners for Foreign Missions for work among the American Indians. He was assigned to the Oregon territory. He was accompanied by Samuel Parker. It took only ten days in the Indian country to convince the men that the field offered rich promise. So Whitman returned and made his report.

Accompanied by H. H. Spaulding, a graduate of Western Reserve College, and several others, Whitman returned to Oregon. The missionaries took their young brides with them, the first women to cross the Rockies, for the land of which a Congressman said, "I would not give a pinch of snuff for the whole of Oregon." On reaching the Pacific side of the Great Divide,

the party dismounted, raised the American flag, and kneeling on their blankets about the "Book," with power and praise, they took possession of the western slope for Christ and the church.

A writer says: "It is difficult to emphasize the historic importance and significance of the advent of these women into the country beyond the Great Divide in Whitman's light wagon and cart." It was the first wagon to cross the Rockies.

Differences of opinion arose among the missionaries, for they were independent thinkers. This caused the American Board to decide to eliminate some of the mission stations. Whitman was granted a leave of absence to go east to try and persuade the board to rescind their action. He succeeded.

Some say this was a political as well as a religious journey. It is said that Whitman went to Washington for the purpose of persuading the government that Oregon should be claimed by the United States, and that due to his representations 300,000 square miles of the Pacific coast was added to our territory.

However this is disputed. Some historians say that Whitman never visited Washington. But there is good evidence that both President Tyler and Secretary Daniel Webster granted him an audience.

General Lovejoy said: "Dr. Whitman often related to me during our homeward journey the incidents of his reception by the President and his secretary. He had several interviews with both of them, as well as with many of the leading senators and members of Congress. . . . The burden of this speech was to extend the laws of the United States over Oregon."

On November 29, 1847, Whitman, his wife and twelve others were massacred by the Indians to whose welfare they had devoted their lives.

It is to the men and women who did not count their lives dear unto them that we owe in large measure the spread of civilization and Christianity in our own and in other lands. Let us follow in their train.

Minister's Guide to Church Architecture

(From page 28)

in most states, to erect church buildings of wood, due to fire hazards.

6. Church architecture should have the benefit of suitable furnishings and equipment.

Some of the problems to be considered are the following:

(1) Chancel arrangements. Is there any substantial agreement, today, regarding chancel arrangements? No, except that there is an increasing appreciation of the fact that chancel arrangements should make possible the orderly functioning of the worship activities as practiced by the church using the building, and that they should present a dignified, attractive appearance.

Some of the so-called "non-ritualistic" churches have adopted a more formal arrangement, with the pulpit on one side and a lectern on the other, with divided choir, and with some redos treatment.

Great numbers of churches, however, still prefer to have the pulpit in the center, with the choir back of the minister and facing the audience, being placed either on a somewhat higher level than the pulpit platform, or sometimes, very much higher. In some churches, the choir is placed on one side or on both sides, outside the chancel. Very few churches want the choir in a balcony at the opposite end of the room from the minister.

One cause for congratulation is the gradual disappearance of the garish, dummy organ pipes that many audiences have been compelled to face. More and more, organ pipes are being placed behind screens.

(2) The nave itself.

Are we making adequate provision for an educational pulpit ministry? Yes, increasingly. It is understood that the minister should be clearly seen and easily heard by all the listeners. The pulpit floor should be somewhat elevated, but not too high, depending on the size of the room, which should be rectangular, about fifty percent longer, more or less, than it is wide, depending on the ecclesiastical and liturgical ideals and practices of the congregation.

Sloping floors are rarely ever necessary, except for a very large audience of several thousand. Curved pews are not necessary, and are detrimental to orderliness and usefulness. Practically all of our newer buildings have level floors and straight pews.

More attention is being given to acoustics in the worship-preaching room. In order to insure good acous-

tics, it is necessary, usually, to provide areas absorptive of sound, in suitable locations and in right proportions of the room.

(3) Suitable Entrance.

Are we making it easier to get into the church building? Yes, we are getting away from the many steps that have been paralyzing church attendances. We are respecting more and more the attitude of the average church-goer that was expressed, recently, by an elderly woman who said, "I just do not crave to climb all the steps we have at our church."

Not many new church buildings have a room under the worship-preaching room, unless it be a basement, and that rarely. Such a room is inadvisable for many reasons. Stairways, too, are wider and "easier." We have more entrances and exists than we used to have.

(4) Value of chapels.

Are small chapels advisable in

church buildings? In a large building, a small chapel, to be used for weddings, funerals, prayer meetings, for Sunday school department assembly, for a church-school class, and for other uses, is a desirable asset.

In one of our larger buildings, recently, we provided a children's chapel, and a second chapel for young people and adults.

(5) Schoolrooms.

What can be said of furnishings and equipment in church-school rooms? Progress here has been marked during the last ten years. The words "furnishings and equipment" are assuming new importance and significance. No longer are we satisfied merely to have rooms of such number and sizes as will house the church program of educational activities. We demand that these rooms shall be adequately furnished and equipped.

We seek to provide a situation for
(Turn to next page)

Important NEW Publications

A CHRISTIAN BASIS FOR THE POST-WAR WORLD

A Commentary on the Ten Peace Points

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Dorothy L. Sayers
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This book, recently published and widely distributed in England, is so important that we have rushed production for American circulation.

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To England by Bomber, as one of a delegation of four to represent American Churches at the enthronement of the Archbishop of Canterbury, the author remained for two months to study religious and social conditions and to interview such leaders as the Archbishops of Canterbury and York, Cardinal Hinsley, Dr. J. S. Whale (Moderator of the Free Church Federal Council), President Benes of Czechoslovakia—general of the British army and navy, the chief American chaplain in the British Isles, etc.

An informal travel book recording faithfully what the writer saw and heard from the notes that he made as an experienced religious journalist.

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Minister's Guide to Church Architecture

(From page 29)

teaching religion that will aid and supplement the teaching activity, instead of hindering it. The room itself must say to the pupils, "This is church school, and it is more important than public school, important as that is. This is God's House, and we are here to get better acquainted with Him, and to learn how to live the good life."

Floors. Increasingly, it is being demonstrated that the best floor covering for a church-school room is a carpet, laid over a good grade of carpet lining. It is the most sanitary, with the advent of the vacuum cleaner; it is the most economical if one of the less expensive types is used, involving less upkeep and lasting longer; it is the most restful, promoting comfort and quiet and reverence; it is the most attractive, being suggestive of a beautiful room in a livable home, or of a first-class room instead of a factory room or an ordinary public schoolroom.

Walls. If plastered, the walls and ceilings should be a "white coat" or other perfectly smooth finish, instead of a "sand finish," which is comparatively cheap looking, which collects dirt, which can not be papered, and

which can not be painted to advantage. The walls of many of the rooms in church-school buildings, today, particularly in the rooms for the elementary grades, are being papered, to add to the desired effect.

Doors. It is customary to place in the door of the church-school room two facilities that protect the class from unnecessary interruptions. One of these is a visualization-pane, which should be handled esthetically, so as not to be a peephole. The other is a service-box, or receptacle of some kind, placed usually underneath the visualization-pane, for the convenient handling of the materials of the secretaries and treasurers, so that they do not need to enter the room at all. Until air conditioning is sufficiently developed to make it practicable, in our church-school rooms, we must have transoms over the doors, for the sake of circulation of air, else the room becomes stuffy. These are preferably of wood and not excessively high.

Windows. Whether casement or double-hung, the panes of glass should be comparatively small, and not of the factory type. They usually are of clear glass, though sometimes a Cathedral glass is used, light amber in color.

Window shades are undesirable both from the standpoint of appearance and utility. Venetian blinds alone are not satisfactory. They need to be supplemented with draperies. From the standpoint of economy and practical results, a two-piece curtain of case-ment cloth with considerable body, with traverse rod and pull string, and with pinch tuck at top, seems to be the most satisfactory for the average church-school building. Such curtains, while being economical, relieve the room of a degree of depressing bareness and make possible the control of admission of light.

Seating. Separate, individual chairs are preferred, of heights adapted to the grades of the pupils. These chairs should be substantial and durable; they should be comfortable; they should be distinctively beautiful as contrasted with chairs usually found in public halls or in public schools. The most satisfactory church-school chair is made of some hard wood with a pronounced grain, which is emphasized and beautified by special treatment. Such a chair does not admit of any kind of smear. The kitchen chairs that are painted in strong, brilliant reds, blues, and yellows, and used in many church-school rooms, are tragic misrepresentations of the sincerity, the dignity, and the simple beauty of the Christian religion. Tablet-arm chairs are desirable in rooms for some of the grades.

Equipment. The church-school room, of course, must have tables adapted to the distinctive activities of the several grades, of the same wood and finish as that of the chairs, and about ten inches higher than the chair seat. For older grades, it is usual to provide table-arm chairs, the table attached to the chair, so to speak. The teacher usually is provided with a table or a desk, as well as a chair, or, in some of the older classes, with a reading stand. Supply cabinets or cupboards are valuable church-school assets. These usually are of the built-in type. Built-in coat-rooms are demanded. When coats and hats are hung on the walls of the room or in the hall, the result is a very unattractive, cluttered effect, that does not constitute an educational asset.

Pictures. One of the greatest weaknesses in the church school has been its failure to utilize the teaching power of pictures. There are available, at reasonable costs, numerous pictures, possessed of important teaching values in religion, adapted to the needs, understanding, and appreciation of pupils of all the grades. Among these are excellent copies of well known paintings by the masters, and many by more recent and less widely known artists.

War Bonds Will Help Build the New Church

EVERY American knows that the war must be won. Most churchmen appreciate that a Nazi-controlled world will be a difficult one for Christianity. The desire to destroy Nazism and at the same time to strengthen and preserve the church leads to the plan which is here suggested. It is one which urges all church members to buy war bonds. Buy them as citizens of the United States. Then contribute a portion of them to the church you love to provide for its post-war future.

It is not a new plan. The United Church of Canada has advocated it for a number of years as a method of reducing the indebtedness of the denomination. To date more than one-half of an indebtedness was accumulated through the depression years. Dozens of churches in our own country have already started programs for accumulating endowments through war bonds.

Two steps are necessary for a successful effort. The first is to give every encouragement to the selling of war bonds. The second is to provide some plan whereby church members may be encouraged to register a portion of the bonds purchased in the name of the church. The fact that most issues are not negotiable makes it necessary that the church members have the necessary information as to the method of registering the bonds.

Some churches which have large debts or are definitely planning post-war building may want to go into the proposition in a very thorough way. Others will approach the matter more casually. We are prepared to recommend professional fund-raising agencies to direct any local campaigns. Or if the church prefers we can recommend speakers to present the matter to the local church, leaving the matter of organization and follow up to the local congregation. Then, from time to time we will publish helps and suggestions for those churches which may wish to make the entire effort themselves.

We are planning two new helps for this purpose. The first is a six-page circular which gives the reason for turning the bonds over to the local church. On the last page there is a pledge card which makes a number of

provisions to meet the desires of the donor. The circular explains the method of registration necessary if the church is to profit through the transaction.

The second is a sticker which will soon be available for the books of war savings stamps. It says in effect:

These War Savings Stamps
have been contributed to

CHURCH
by

Placed in the hands of stamp buying members they are a constant suggestion to turn the filled or partially filled books over to the church.

Samples of both of these items will be sent you upon receipt of a three-cent stamp to pay the postage.

There is only one necessary premise for raising money. That is that money be available to raise. Nobody can raise it if it is not there. Now money is available. That makes today, of all time, a splendid period in which to build funds for the post-war church.

This Leaflet Will Get Bonds for Your Church

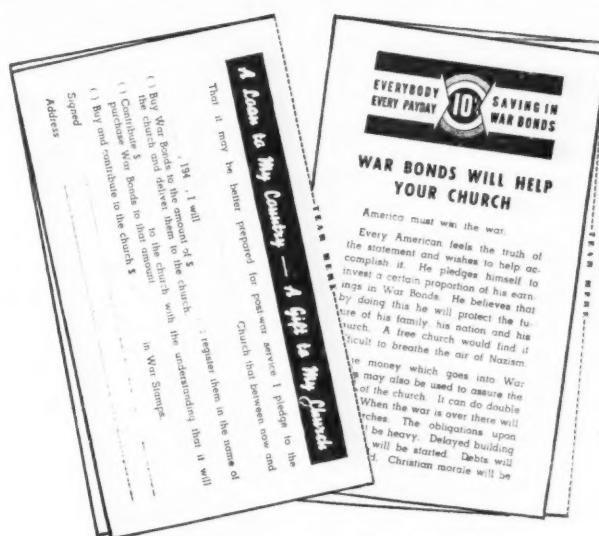


Illustration Shows Pages 1 and 6 of the Leaflet

This leaflet was prepared to show the members and friends of your congregation just how gifts of war bonds will serve your church. The last page has a pledge card for their use.

The distribution of these either by personal canvass or mail will help your church secure permanent funds in the way described in the accompanying article.

This leaflet, together with the sticker for the stamp book described in the article, give you a definite program for approaching your people.

Prices

THE LEAFLET	THE STICKER
First 100—\$1.50	First 100—\$1.00
Additional Hundreds—\$1.00 Per 100	Additional Hundreds—90c Per 100
For 25c we will send you a half dozen samples of each item that they may be distributed among the members of your board.	

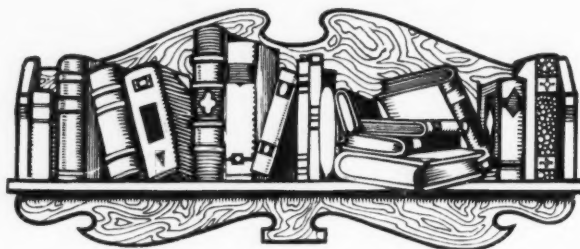
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CHURCH MANAGEMENT

1900 Euclid Avenue

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New



Books

Devotional Books for Wartime

IN our July-Directory issue we did a good job in describing the various honor rolls and service plaques which are available for churches who wish to honor the men who have gone into the armed forces of the nation. Now we wish to describe some of the devotional books, suitable for wartime, which have recently come to our desk. Of course the first religious gift for service men and women is an appropriate Bible or Testament.

Testaments

Two recently received Testaments and Psalms are: *Oxford Testament for Service Men* and *The Westminster Service Testament*. The Oxford book has its easy-to-read type and is available with the zipper attachment. Blue or khaki without zipper costs seventy-five cents each; with the zipper binding the cost is \$1.25 each. The book measures 4 $\frac{7}{8}$ x2 $\frac{5}{8}$ x $\frac{1}{2}$ inches in size. It is published by the Oxford University Press.

The Westminster Service Testament sells for \$1.00. It contains the Psalms and the New Testament and, in addition, a devotional guide with readings. It is not a zipper bound book but is provided with a waterproof carrying case. The over-all size of the book in the case is 4 $\frac{3}{4}$ x3x $\frac{1}{2}$ inches. The publisher is the Westminster Press.

The New Testament: An American Translation has also been placed in a small book for service men. This, of course, is the Goodspeed translation published by the University of Chicago Press. It is approximately the same size as the other testaments listed above and sells for \$1.00.

Devotional Readings and Prayers

The new Abingdon-Cokesbury book, *Strength for Service to God and Country*, offers a small pocket guide which has quality both in the material and spiritual contents. It has been edited by Chaplain Norman E. Nygaard but the authors of the material are well known church figures of our

day. The work follows the calendar year with a devotional service for each day. There is a verse, a meditation and then a prayer. The book is offered in two bindings, khaki for the army, blue for the navy. The price is seventy-five cents per copy, \$7.50 per dozen.

On Guard by Joseph R. Sizoo is published by The Macmillan Company. It sells for \$1.00. It is not so much a guide for religious meditations as comments on life and its problems arranged to be read each day throughout the year. Following the readings a few prayers are given. It is not especially a volume for service men as for those of us who wrestle with the problems of life in many spheres.

Out of the Depths is a little paper bound book of prayers selected by George W. Krueger and published by The Lutheran Book Concern of Columbus. The books sell for ten cents each or seventy-five cents per dozen. Twenty-two prayers are given for the various emergencies of the war. It is a nice little booklet which will be of value to anyone who uses it.

Prayers for Men in Service has been compiled by G. A. Cleveland Shrigley, who has recently edited several other volumes of prayer. This is a small paper bound booklet which sells for ten cents. The prayers come from various sources; many of them are contributed by men now in the service as chaplains. It may be purchased from the Buffalo (New York) Council of Churches.

The *Wartime Devotional Guide* is a contribution of *Church Management* to the growing field of literature. It is a small paper bound booklet which sells for ten cents per copy, \$1.00 per dozen, twenty-five copies or more at seven and one-half cents per copy. It not alone offers prayers and meditations but a place for daily devotions. First there are devotions for the weekly cycle. Great themes such as God, The Purpose of Life, My Life Has a

Purpose, Jesus Christ, Our Nation, The Church, and Peace, provide the topics for the cycle. Then follow miscellaneous prayers which may be used in the devotions. It was made particularly for wartime as the prayers indicate. There are prayers for victory, following defeat, death of one in service, captives of war, etc. Finally a page is provided for listing those to be remembered in prayer and a check sheet for keeping record of one's own daily devotions. It truly is a guide.

Think on These Things, published by the Beacon Press stands by itself in the selection of material. It follows the Unitarian tradition in finding its inspiration from all literature. Epictetus, John Galsworthy and Robert Browning have equal prominence with the Biblical quotations. Following the literary excerpts there are given some prayers for various occasions and then some blank pages for notes. The book is well made, is bound in cloth with rounded corners and sells for fifty cents in cloth, blue or khaki binding; twenty-five cents in paper. It has approximately eighty pages. The editors are Everett Moore Baker, Herbert Hitchen and Vivian T. Pomeroy.

Just as we go to press there comes a little book, *Rations for 100 Days*. It is a little thing 3 $\frac{1}{2}$ x4 inches in size with devotional readings and prayers for 100 days. The publisher is the Christian Commission for Camp and Defense Communities of the Federal Council and associated bodies. Single copies sell for ten cents, 100 copies for \$6.50.

CHURCH BULLETINS

Begin the busy fall and winter season with the weekly Woolverton church bulletin service . . . Labor Day Sunday . . . Rally Day . . . Religious Education . . . World Communion . . . Harvest Home . . . Thanksgiving . . . Advent . . . Christmas . . . an attractive, different bulletin cover for each Sunday of the year. Inside pages blank for mimeographing or printing. The price is most reasonable.

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The Spiritual Life

EDGAR S. BRIGHTMAN

Here is an attempt to put into words the essential reality, the practicality, and the importance of "spirit," a term too little known and understood in this era. The religion of the spiritual life is examined with coolly analytical judgment, profound scholarship, and an uninterrupted consciousness of the importance of the spiritual concept in today's strife.

The Chapters: WHAT IS SPIRIT? SPIRIT AS PERSONAL. SPIRIT AS SOCIAL. SPIRIT AS DIVINE. SPIRIT AS DEVELOPING. SPIRIT AS FREE.

In his first chapter, by essential definitions, Dr. Brightman clears away the confusion which has surrounded the word "spirit," calling attention to the fundamental aspects of the term. He then enumerates the essential marks of spirit, analyzes its relation to personality, and convincingly concludes that spirit is a purposive system of personal values, having divine origin and social significance. He further posits for spirit permanence, unity, and a capacity for continuous development. His last chapter relates the whole problem of individual or group freedom to spirit, with applications to religious, economic, and political life; and closes with a triumphant declaration of spiritual hope. **\$2**

Great Women of the Bible • C. E. MACARTNEY

This volume is Dr. Macartney's response to popular request for sermons on the great women of that book whose personalities have lived anew so vividly in his writings. Like his other sermonic biographies, these studies of women in the Bible are full of ideas, of vivid pen-pictures, of applications to life. Each is an unforgettable portrait, written with a profound understanding of the human spirit and of its life-problems, crammed with practical illustrations and inspiring meditations drawn from life.

Some of the Themes: THE WOMAN WHO GOT HER MAN (Ruth). THE SOCIALITE WHO BECAME SALT (Lot's Wife). THE WOMAN WHO COOKED AND THE WOMAN WHO PRAYED (Martha and Mary). THE WOMAN WHO MARRIED THE WRONG MAN (Abigail). THE WOMAN WHO MARRIED THE RIGHT MAN (Rachel). THE WOMAN WHO TOUCHED HIM. **\$1.50**

Examining the process of man's redemption, from the planting of the seed to the full flowering of the Christian faith, Dr. Battenhouse leads his readers away from today's spiritual wastelands into the flourishing regions of abundant hope.

Abingdon-Cokesbury

ANNOUNCES NEW FALL BOOKS

Where Are the People?

SIDNEY W. POWELL

This book challenges Christian ministers and laymen to leave the cloistered walls of formalism and to go out where the people are, to make known an "appealing Christ." It effectively deals with the real heart of the minister's job, one in which every Christian layman must share—reaching the people.

The Chapters: EXPOSING CHRIST. SECOND-RATE CAUSES. MULTIPLYING ONE'S HANDS. INFLUENCING MEN. INFLUENCING WOMEN. INFLUENCING YOUTH. MAKING FRIENDS FOR THE CHURCH. WHERE SHALL I KNOCK? THERE ARE SO MANY DOORS. THE KEY TO THE DOOR. THE OPENED DOOR. CLOSING THE BACK DOOR. **\$1.75**

I Married a Minister

These sixteen personal essays open wide the door of the parsonage, revealing not only the life within but also that person whose heart and mind are the mainspring of all that goes on there—the minister's wife. Her significant vocation, her essential qualifications, her attitudes toward her home and toward her husband's calling and toward the church, her personal problems and her rewards, her sorrows and her joys and her dreams—all these are made clear in this book. The essays are by turns challenging, thrilling, amusing, gay, critical, earnest, witty, practical, whimsical and profoundly spiritual, touched with both laughter and tears. All but two of the writers are ministers' wives; one is the daughter of a minister; another is an observant outsider.

Some of the Authors: GOLDA ELAM BADER—wife of Dr. Jesse M. Bader. JEAN BEAVEN ABERNETHY—wife of Dr. Bradford S. Abernethy. LILLIAN DIEBOLD POLING—wife of Dr. Daniel A. Poling. LILIE BENBOW SCHERER—wife of Dr. Paul Scherer. RUTH WOLF LEVI—wife of Dr. Harry Levi, Rabbi of Temple Israel (Boston). RUTH STAFFORD PEALE—wife of Dr. Norman Vincent Peale. WINIFRED MEAD CLINCHY—wife of Dr. Everett Ross Clinchy, and daughter of Bishop and Mrs. Charles L. Mead.

Edited by MRS. JESSE M. BADER **\$1.50**

This Seed of Faith

HENRY M. BATTENHOUSE

The substance of our hope is here made clear, through the study of the lasting content of a history-making faith.

The Contents

STAGES IN THE GROWTH OF FAITH. OUR INDESTRUCTIBLE ALTARS. FOUR APPROACHES TO THE CHRISTIAN FAITH. THE GOOD LIFE. THE GOOD NEWS. THE CHURCH AND THE WORLD.

\$1.50

The Contemporary Christ

WYATT AIKEN SMART

Fresh and enthralling is this study of that Person in whom God has spoken "his most important Word to us"—even to us. With extraordinary insight, the chapters discover, amid the multitude of differing and sincere interpretations of Christ, the common fundamentals of his teaching to which all Christians cling: faith in a Father God and belief in the sanctity of persons. Says the author: "He speaks with Palestinian accent the homely things that were true in his little world so long ago, and all at once it dawns on us that they are also the things by which our world must live if it would escape the abyss."

The Chapters: THE ELUSIVE GALILEAN. THE SON OF THE FATHER. THESE MY BRETHREN. THE IMPOSSIBLE CHRIST. THE ETERNAL SPIRIT. THE AUTHOR OF SALVATION.

The present Christ of this book is not to be imprisoned in the fixed norms of the creeds or in the first-century patterns of his Palestinian environment. He speaks his clear answer to the riddle of life today, and "we discover him walking beside us." **\$1.50**

Five Marys

ISABEL WARRINGTON HEAPS

Here are portrayed the life and character of five New Testament women who were named Mary. Beginning with Mary the mother of Jesus, the author then devotes a succeeding chapter to each of the other Marys—Mary the wife of Cleophas, Mary of Bethany, Mary Magdalene, and Mary the mother of John Mark. All known facts are carefully considered; even the smallest phrases in the preserved documents are evaluated. All are examined against the background of Jesus' time and country. With quickened imagination and freshened interest, the reader will understand better not only Jesus' friends but also that Master Friend who was the center of their group.

Handsomely Illustrated

The warmly sympathetic pages are rendered the more vivid by the remarkable and meaningful illustrations. These are done by David Roberts, a nineteenth-century artist whose genius, under Queen Victoria's sponsorship, left a permanent and beautiful record of his journeys in the Holy Land. **\$1.50**

At Your Bookstore!

ABINGDON - COKESBURY PRESS

Prices Slightly Higher in Canada

Pastoral Psychology

Get More Out of Life by Catherine Groves. Association Press. 136 pages. \$1.25.

A good book for all who have problems on their hands, and that includes practically everybody. It is a guide to what you are and what to do about it. It is written in plain non-technical language, and addressed to the average man and woman.

Ministers, teachers and social workers will find help here. Counselors of all sorts will find it saving them hours of time as an aid in dealing with their clients. Clients themselves will find in this book light thrown on their problems as the table of contents shows:

Why This Book, Are You Satisfied With Your Life?, When Life Is But a Squeezed Lemon, Why We Are What We Are, What to Do About Ourselves, Where to Get Help, There Is Help to Be Had, The Family Counselor, The Social Agencies, Misconceptions, Conclusion, Bibliography, Appendix.

Catherine Groves, the author, is well equipped to give us such a book. "She is a trained counselor, wife, and mother of two children. Daughter of Ernest and Gladys Groves (well known for their pioneer work in family counseling), she studied at Middlebury College, Duke University, University of North Carolina and the Smith College School of Social Work.

"She has had wide experience in counseling with young people and adults with all kinds of problems, and is now executive secretary of the Family Service Association of Durham, North Carolina. She is a member of the American Association of Social Workers, The Family Welfare Association, The Conference on Conservation of Marriage and the Family. Miss Groves is a contributor to *The Family and The Survey*."

E. P. T.

Christianity and the Family by Ernest Groves. The Macmillan Company. 229 pages. \$2.00.

Last month I had the pleasure of reviewing "Understanding Yourself" by Doctor Groves, and it was an excellent book. This month I find that he has hit the jackpot again giving us *Christianity and the Family*.

In the first part of the book Dr. Groves demonstrates the emphasis which Jesus placed upon the alliance between the family and the church as basic institutions. Christ's constant message was based upon family experience, and delivered in family vocabulary. The second part of the book deals with the responsibility of the Christian ministry and the unfolding opportunities for a successful program to strengthen the nation's marital and family bonds.

Here is the outline of the book by chapters:

Part I—The Family as an Ally of Christianity, with the following chapters: The Family as an Ally of Christianity, The Spiritual Function of the Family, Christianity and Sex, The Family and Christian Character, Hampering Conditions and Traditions.

Part II—The Church as an Ally of the Family, containing these chapters: The Church and Education for Family Life, The Minister as a Domestic Coun-

selor, The Roles of the Domestic Counselor, The Art of Domestic Counseling, The Hazards of Domestic Counseling with Bibliography and Index.

No minister, teacher or counselor who has the task of helping people straighten out their tangled lives can afford to be without what this book says and expect to succeed as a counselor.

Christianity and the Family contains a wealth of practical help gained from the author's years of experience in dealing with the domestic problems of countless men and women who have sought his aid. It is an invaluable handbook for family counseling and in preaching on the problems of the Christian family.

Dr. Groves is professor of biology at the University of North Carolina.

E. P. T.

Getting Down to Cases by Charles T. Holman. The Macmillan Company. 207 pages. \$2.00.

The individual has been rediscovered, not by the theologians, but by the psychologists, who are giving the individual increasing attention. And the new discoveries about him are being increasingly made available to the "practicing" pastor. Books on pastoral psychology are growing in number and usefulness.

This book is one of the latest, and contains some material that has not appeared in this form before. For example, there is a suggestive and useful outline offered for getting the case history.

There are six chapters, of which three consider the pastor himself and the method he is to use, namely, (1) the pastor as counselor, (2) the preparation of the pastor for counseling, (3) techniques of counseling. The other three chapters, two-thirds of the book, "get down to cases." The author discusses in some detail *The Embittered, The Fearful, The Guilt-Stricken, The Irresponsible, The Incurable, The Gangster*.

This list does not, and is not intended to exhaust the whole range of types. It does give a cross-section of human entanglements with themselves and society that enables the reader to "see" and "hear" a pastor in the counseling process. Dr. Holman then summarizes the case, showing what the counselor did and what he refrained from doing. Both the cases and the analyses make fascinating reading. It is hard to stop reading once one has begun the cases. The reader wants to suggest his own methods and solutions.

It does seem to the reviewer that two or three of the cases, especially the one on "The Incurable," could have been handled more successfully.

This book has great value in at least one respect, it should be convincing and helpful to the pastor who is hostile to personal counseling, or to one who wants to know "what it is all about," and how to get started. And there are points in it for the others. The book is an asset on any pastor's shelf.

W. A. W.

The Fine Art of Living Together by A. W. Beaven. Harper & Brothers. 134 plus xx pages. \$1.75.

This book is a revised edition of a volume which first appeared in 1927.

It is not a volume of sermons but all of the material, the author tells us, has been used in sermons and a list of suggested sermon topics is appended.

As the title suggests, the author discusses from the pastoral standpoint the problems and means of making a home and keeping it, except increasingly more so. He has divided his subject two ways, before the wedding day and the wedding day and after. The first consists of seven chapters and the second of eight chapters.

Here are discussions of early friendship, real love courtship, qualifications of a prospective husband or wife, the economic basis and the vows. Then follow the discussions of problems, needs and rewards, the problems that arise when two persons are getting adjusted to each other and the means of promoting harmony, the need of money, children and God, the rewards of "growing old together."

These chapters form a very good common sense approach to the essential aspects of making a life in a home. The flavor of the "fireside" sermons of pre-depression days pervades the work. The more general circulation of money and the changing outlook of life today probably justify a revised reprint at this time. There is a good deal of material that can be used by the minister in his own discussion of these topics. However, the treatment in so thin a volume is necessarily brief, much too brief in many instances to say more than yes or no. Then one will not find here the techniques of counseling, or ways of probing to find the deeper maladjustments that are becoming increasingly available to the minister. This is to say, again, that the book is for those who are interested in building "fireside" sermons.

W. A. W.

Religion in Illness and Health by Carroll A. Wise. Harper & Brothers. 277 pages. \$2.50.

The Protestant ministry has not given sufficient attention to the relationships between Christianity and sickness. True it is that the ministry has constantly cared for the spiritual needs of the sick. But in too many instances we have permitted healing cults to prostitute religion and let them pass on the other side of the road with many converts. This book should be read by all clergymen who are desirous of giving to their constituents a sane and spiritual ministry. The author of this volume is the chaplain of the Worcester State Hospital at Worcester, Massachusetts.

The author has formulated an approach to the problem which is clinically useful for both physician and minister. Unlike some books in the field it is not confined to a discussion of pastoral counseling nor medical studies. It is free from technical phrases and will prove of value to doctor and minister alike.

The book is divided into two sections. In the first section the author surveys the general theme of illness and health in the light of modern knowledge. He states the problems very simply and intelligently. He shows what best medical and psychiatric knowledge has given us concerning the emotional factors in physical and mental illness. The fourth chapter gives the author's prin-

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TOPICS: Race vs. State in Germany, Prisoners' Camps, Refugees, Religious Liberty in Russia, Protestantism in Spain and Italy, Resistance in Norway, Struggling Youth, The Orthodox Churches, Clandestine Churches, British Churches as Centers of Reconstruction, etc. \$3.00

August Selection of the Religious Book Club

Patterns of the Mind

By LYNN HAROLD HOUGH

Here is an analysis of types of American thinking that needs to be said and taken to heart. In his usual readable style, Dean Hough shows how the Christian faith provides the only sturdy "pattern" on which a satisfactory life can be built in a world like ours. \$1.50

Motives for Christian Living

By WILLIAM P. KING

What Dr. King has done is to explain the ethical bases of the Christian life as expressed by Jesus and Paul. He then proceeds to outline the "motives," or reasons, that can be used in Christian work to impel people to strive for Christian living. Excellent for homiletical purposes. \$1.50

HARPER

ciples of the Organismic approach. The first section closes with an excellent study of personality in illness and health.

Section two, with its six chapters surveying the place of religion in illness and health, is the finest study of its kind the reviewer has ever read. Two things are worth noting about this part of the book. First the author writes from years of personal experience. Moreover, he has utilized all of the recent sources to bring to the reader practical as well as reliable information. The chapter entitled "The Function and Structure of Religion" will clarify anyone's mind desiring a definite statement concerning the nature and function of religious belief. Chapters nine and ten dealing with the topic of religious symbols give the reader at once the importance as well as the dangers of their use.

This book is a milestone in the development of an understanding of the relation of religion and health. It should be required reading in every theological seminary. It should be read by every minister who seeks to serve in mental hospitals and in homes of sickness.

W. L. L.

Preachers and Preaching

The Place Where Thou Standest by Paul Scherer. Harper & Brothers. 176 pages. \$1.50.

Here are twenty-five fine examples of realistic preaching at its best, and these sermons have an arresting conversational quality that makes you feel as if each one was meant for you. Perhaps a more appropriate title for this volume would have been "A Gospel for the Disillusioned," for this theme is not only the heading of one of the most outstanding discourses in the book but runs through a number of the other addresses. Dr. Scherer feels that "it's time to be disillusioned with disillusion" and that the realism of Jesus is the only thing that will hold us.

The author is master of the art of preaching to those in trouble. Do You Find Things Hard, Some Fleeting Good, The Final Goal of Ill and If Ye Do Well and Suffer are the titles of some of the more helpful sermons in the book. It is evident that Dr. Scherer preaches a well-balanced gospel, for there is a sermon on "How to Keep Religion From Becoming a Burden" as well as one which emphasizes the value of This Serner View of Life. The last two chapters in the volume express a hopeful, Christian realism.

This is a most suggestive and heartening volume, and young ministers, especially, would do well to study the art of this master-preacher. All of these sermons were delivered at the Church of the Holy Trinity, New York, or over the radio.

J. C. P.

The Christian's Duty and Kindred Sermons by Robert Worth Frank. Fleming H. Revell Company. 194 pages. \$2.00.

The term "Kindred Sermons" in the title of this book gives us some information as to its general nature. The author, however, has not allowed himself to be too seriously trammelled by homiletic conventionalities. None of

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these sermons are prefaced by texts and only a few of them have an essentially scriptural basis. In several instances we feel that we are reading an article rather than a sermon. But the merit of a piece of writing is determined by what it contains rather than by the label which it bears. If we judge the present volume by this standard, we find it worthy of high commendation.

Although the sixteen discourses which are found in *The Christian's Duty and Kindred Sermons* are not conspicuously colorful, they are clear, intelligent and constructive. The author takes a thought and develops it thoroughly. His approaches are invariably enlightened and effective. Even though there may be some grounds for a difference of opinion in regard to the exegesis of the parable of the unjust steward, which furnishes the background for the sermon on "Christian Prudence," the high merit of the sermon must be recognized. "Should We Give Thanks?" is a Thanksgiving sermon of exceptional value.

The author is now Professor of Sociology and Religious Education in the Presbyterian Theological Seminary. He has also been a minister of two parishes and at one time was a college instructor in English literature. This wide background naturally reflects itself in his preaching. L. H. C.

Reality in Preaching by Russell D. Snyder, Otto A. Piper, Oscar F. Blackwelder, Fred C. Wiegman. Muhlenberg Press. 168 pages. \$1.50.

This volume contains the Kessler Lectures delivered at Hamma Divinity School, Wittenberg College, in 1940. Since there are four authors using different themes the only practical way to review this book is to consider the work of each separately.

Russell Snyder's two lectures deal with the place and use of scripture in preaching. Written in an interesting fashion and sparkling with pertinent quotations the average minister will enjoy these lectures, although the non-Lutheran may feel that they are somewhat dogmatic and too positively Lutheran in their emphasis. Advocates of social gospel preaching will find here little to give them aid and comfort.

Otto A. Piper writes on Doctrine and Preaching and History and Preaching. He is dogmatic and makes sweeping assertions which may or may not be true, such as, "People who are unwilling to listen more than twenty minutes to the ordinary sermon will be fascinated and will listen for an hour or more when genuine doctrine is presented to them." His theology is ultra-conservative and emphasis upon the personality of the devil seems to be one of his cardinal beliefs. Your reviewer may be unusually stupid but he cannot see how the following statement can be consistent. "The Bible envisages history as a dramatic conflict between the personal powers, namely, Jesus Christ and the devil. While the final outcome of the conflict is certain and thus history can be said to develop towards its goal with absolute necessity, the single events of history are far from happening by means of a mechanical necessitation." We would acquire how the final outcome could be for the good without mechan-

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It was with genuine delight that we read the two lectures on the place of culture in preaching by Oscar Blackwelder. This eloquent pastor with clear analysis, broad sympathy and true scholarship points out the necessity for the preacher to be first of all a person rather than a professional machine, and then suggests that it is only through a recognition of the relation of preaching and social culture that pulpit efforts are made effective.

The concluding chapter, "The Preacher's Fervor," coming from the pen of Fred C. Wiegman, president of Midland College, points out that the preacher must have a fervor which will influence the emotions as well as the intellect. The essentials of a fervent sermon are something to say, enthusiasm, and the technique of effective delivery.

C. W. B.

New Horizons by Frederick C. Gill. Abingdon-Cokesbury Press. 125 pages. \$1.00.

The author of *New Horizons* is described as "Pastor of the Manse, Four Oaks, Sutton Coldfield, Warwickshire, England." In this plain announcement there is something of the poetry of Old England. The very names suggest the forest of Arden or the march of the armies of Henry IV. And in the book itself we find a reaffirmation of a faith that in an hour of darkness and peril and gloom still towers above the wrecks of time. The volume contains twelve rather short chapters. Among the titles are the following: Christian Optimism, The Logic of Righteousness, The Unsleeping Sentinel, Christ or Apollo?, The Highway of the Cross and The Living God.

Dr. Gill has the gift of skill in expression. He expresses fundamental truths in language which bites itself into one's thinking. The little book is full of passages which the reader will underline or copy in his notebook. Here are three samples: "That is the real trouble with sin. It is not only evil from the theological or religious point of view; it is irrational and unnatural from the human point of view." "The God who lives in the hills lives also in the valley. You can meet him and find him wherever you are, and whoever you are—sinners as well as saints." "Excessive prudence breeds timidity. The world belongs in the end to the daring, to those who have faith."

Occasionally Dr. Gill is open to criticism for apparently annihilating an opposing point of view by means of a brilliantly turned epigram which takes too much for granted. It must be admitted, however, that in this little book there is more of the wisdom of the ages than in many volumes five times as large. In a sense it is a letter from the Christendom of England to that of America.

L. H. C.

Christian Thought

A Digest of Christian Thinking by Charles S. Macfarland. Fleming H. Revell Company. 192 pages. \$1.50.

Those who have read some of the other volumes in this series, such as *Contemporary Christian Thought*

(1936) or *Current Religious Thought* (1941) will need no urging to purchase and peruse this current volume by Dr. Macfarland.

To those who have not read either of the above volumes one might say, "If you desire—in brief compass—the world's best current religious literature you will find it here." Drawing upon many years of sound religious study, the General Secretary Emeritus of the Federal Council of Churches of Christ in America has produced a "covey" of book reviews which will prove a boon to the average minister whose "reading time" is too often at a premium.

But let no one be led into the error of thinking that this "digest" of current religious literature is *ersatz*. It most certainly is not. It is sound, full-bodied material such as Dr. Macfarland and only a few contemporaries can produce. To reduce any likelihood of a wrong connotation being attached to the word "digest" it may be well to turn to Dr. Macfarland's own explanation of the use of that term. In the foreword he explains: "The term 'digest' in the title is used in the broader sense and does not imply systematization or a discursive passing of judgment. Indeed the author, for the most part, simply tries to tell his reader what the writer of the book thinks, and to do that as simply and directly as possible, with but slight and occasional references to his own predispositions."

The result is a series of objective reviews which will prove of inestimable value to anyone who desires to keep abreast of current religious literature.

I. G. G.

I Still Believe in God by Jacob A. Dell. The Wartburg Press. 256 pages. \$2.00.

In the foreword to this book the author declares that his purpose is "to show that faith in God is reasonable, satisfying and desirable." This he proceeds to do in chapters that are remarkably lucid and persuasive and that can be readily understood by the plain man and by young people. Dr. Dell is to be particularly commended on his illuminating use of illustrations and analogies and also on his saving sense of humor. Also worthy of note are his incisive criticisms of the mechanistic interpretation of the universe, his helpful discussion of the meaning and basis of faith, his rewarding analyses of those values which direct our thought to God, and his exposition of Purpose and Destiny. His very brief analysis of the Lord's Prayer is remarkable for its clarity and insight.

Some of the readers of *Church Management* may disagree with the conservative Lutheran theology set forth in the latter portion of this volume and especially with the author's views about hell. But this book has much to commend it to the thoughtful reader. The thesis of the volume is stated as follows in the last chapter: "If enough men of good will can be found, or created by the grace of God, there is still a possibility that our children may find a saner solution to the problems of human life than we have found."

Dr. Dell occupies the Chair of Prac-

tical Theology at the Capital University Theological Seminary, Columbus, Ohio.

J. C. P.

He Is Risen by Harold Paul Sloan. Abingdon-Cokesbury Press. 186 pages. \$1.50.

And did anyone ever find more real material for faith than is found in this volume? There have been many books written on the matter of the resurrection of Jesus, some of them good, some bad, and others in between. But here is a book that is analytical, sensible and readable. The author puts the facts into such language that they can be understood by all.

In the first chapter the writer states his own conviction concerning the resurrection of the master. He follows this by showing that the church rests upon the fact preached by the disciples that Jesus had risen from the dead.

After the preliminary in the first two chapters the writer calls attention to the fact that faith in the resurrection is essential to social evolution. Then he examines the various types of evidence of the resurrection. He shows that the fact of the empty sepulchre, the important dates in the New Testament, and other things to be a true evidence of the resurrection.

Such a book as this should be read by preachers, laymen, Sunday school teachers, and other religious workers. Such reading will not only be a tower of strength to faith, but will be an inspiration to do greater things for him who is "the resurrection and the life."

A. H. J.

The Logic of Belief by D. Elton Trueblood. Harper & Brothers. xi+327 pages. \$2.75.

The professor of Philosophy of Religion at Stanford University gives us an introduction to his subject in this thoughtful volume. The first section deals with the nature of belief and pleads for a faith which is built on the authority of disciplined insight. This leads to a discussion of the development of naturalism and a criticism of contemporary naturalistic philosophy which the author believes is inadequate as a philosophy of life.

Trueblood contends for what he calls "theistic realism," a belief in a God who is personal, about us, within us and above us, who expresses himself in universal or eternal reason or purpose, with which we can and ought to correspond. This position is defined as "the religion of maturity." The evidence for such a belief is buttressed by an understanding of nature, particularly evolution and the second law of thermodynamics; by moral, aesthetic and religious experience and the witness of history.

The difficulties which beset such belief are certain interpretations of Darwinism and implications inherent in natural selection, the identification of religion with wishful thinking as elaborated especially in the works of Freud, difficulties growing out of the conception of natural law, and the problems of evil. The conclusion is a brief chapter on the belief of immortality.

H. W. H.

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The War

The Christian Attitude Toward War by Lorraine Boettner. Wm. B. Eerdmans Publishing Company. 119 pages. \$1.00.

During the past decade books of every description have been written on the subject of the Christian's attitudes and beliefs on war. The author of this volume in his introduction wants to be neither militarist nor pacifist.

To the question: What should be the attitude of the Christian toward war? the author goes to the Old Testament and to the New Testament for scripture. He finds that the state and the church are both divine institutions. Man should defend himself against evil. War is the product of sin. "What folly it is," says the author, "for the church to neglect her real, God-given mission, which is that of delivering souls from the bondage of sin through the preaching of faith in Christ and his finishing work, and to embark on programs calling for the reformation of the world through national disarmament and kindred social and political movements." While the author quite properly emphasizes the fact that Americans are neither militaristic in spirit nor in political relationship with other states in peacetime, what could be said of American industry supplying the Japanese and other peoples with war materials through her industries in times of peace?

There is a comforting chapter which concludes the volume. "Consequences of war" the author concludes, "are not all bad." War places spiritual values in a new light. War affects the work of Christian missions but as the author rightly says it also makes a "lethargic church stir" under the crisis. No one would disagree with the conclusion of the book that "the sole remedy for war as for all other of the world's ills is the Christian gospel."

W. L. L.

Faith Under Fire by Michael Coleman. Charles Scribner's Sons. 160 pages. \$1.50.

Mr. Coleman was educated in Bradfield College and London Theological Seminary, following which he was ordained into the priesthood of the Church of England. After serving several parishes he went to Canada as an administrator for Toc H. In 1938 he returned to his native country to become acting vicar of All Hallows, the historic church near the Tower of London.

Faith Under Fire is largely a series of questions and answers, but by no means, of the usual catechetical type. The questions are ones actually proposed to the author in meetings, for the most part, very informal, which he held during the London blitzkrieg of 1940. The answers constitute an apology for the Christian body of faith from the viewpoint of the English churchman.

The meetings which formed the background for the questions were held in such places as a wine vault beneath the building of an old firm of wine importers, a fire station, a night depot of London's Civilian Defense Service, and a very ancient Saxon crypt down below the rubble which was once the beautiful building of All Hallows. The

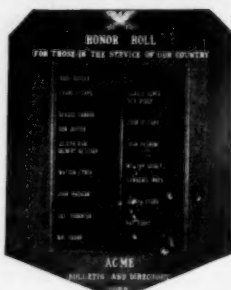
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occasions were meetings of the air raid wardens, awaiting the warning signals, noon-day meetings of employed people, a gathering of a demolition gang waiting for their work to begin and an air raid precaution team meeting held in the Custom House. The questioners were of all varieties of religious faith besides those who were of no faith at all. Some were very much inclined to heckle and there was no apparent restraint on the part of anyone.

The chapter titles either suggest or directly state the questions asked—Does God Really Exist?, Is God Good?, About Sin, Is the Old Testament True and of Value Today?, What Is Meant by the Incarnation?, Is Jesus Christ God?, Jesus—the Man, The Birth of the Church, The Church and Its Creed, The Church and Its Sacraments, Prayer and The Church in Action. Mr. Coleman does not, as some defenders of the faith are wont, quote from the scripture to prove its own validity, but rather appeals to reason and history.

E. S. S.

Building Morale by Jay B. Nash. A. S. Barnes & Company. 154 pages. \$1.00.

If the present world conflict follows the pattern of the previous one we are due to be subjected to a flood of "morale" books, many of which will make neither for "morals" nor "morale."

Good it is then to have a book by the chairman of the Department of Physical Education and Health of the School of Education of New York University. Here the author of a whole series of books on character education through physical education deals with the vital problem of building morale in days of stress. He knows whereof he speaks and speaks forthrightly. Morale he defines as "a religious zeal for the right of people to establish 'self-approved laws' and for the obligation and discipline that gives obedience to these laws."

Morale is an essential part of the democratic pattern of government. How that morale may be effectively built up to serve as one of the heighteners of personality and one of the preservers of the democratic way of life is most adequately explained by Dr. Nash.

I. G. G.

Out of the Blitz by P. G. S. Hopwood. Fleming H. Revell Company. 186 pages. \$2.00.

This is a realistic story told by one who has witnessed the devastation of certain parts of Britain in the earlier days of the second World War. The author is one of England's prominent ministers, and he writes his story not as a journalist, or war correspondent, but rather as a shepherd of souls. He suffers with the people about whom he writes. The last two chapters are clarion calls for the building of that kind of new world we must have if the night is not to descend upon the people of Britain. The one chapter entitled "The Rock Foundation" is very resourceful and challenging. While the last chapter, "The Finest Hour," will serve to put heart into all who read it.

A. S. N.

In the Storm by Leslie F. Church. Abingdon-Cokesbury Press. 206 pages. \$1.50.

This volume, written by the editor of the London Quarterly and Holborn Review, is a most helpful book for these times. As the title indicates it reflects the anguish and suffering caused by war. The problem is approached from many angles and always through the interpretation of some portion of God's word. In every chapter there is application to our particular problems of this day, and the reader is left with greater certainty and a deeper faith. "I have learned, amid the storm, that a man may see God." This is the central thesis of this volume, and the foundation of its power and helpfulness. Men may crucify but they cannot destroy God. This is the sort of Christian philosophy demanded by these times. Many are on the verge of despair but such a book brings inspiration and help. Ministers ought to read and re-read it. Laymen might well study it carefully for its Christian viewpoint in discouraging times. *In the Storm* is in many ways a great book, deeply devotional, abounding in illustration, and interpreting the scriptures to meet the deep needs of mankind. Highly recommended.

L. N. L.

The Bible

The Throne of David by A. G. Herbert. Morehouse-Gorham Company. 277 pages. \$3.00.

This book is written by a member of the Society of the Sacred Mission of Kelham. It is a reaffirmation for the contemporary world of the vital unity of the Old and New Testaments. The author maintains that the study of the Old Testament in our time has tended to limit itself to the analysis of the documents and to the use of them as materials for anthropological research, while the positive value of the Old Testament has been looked for in its record of the development of high religious ideals from lowly origins.

The author begins his study by introducing his readers to the continuity of the Old Testament with Jesus the Messiah and his church. A theological analysis is made of the Messianic Hope. Israel's universal mission is next discussed. About the impotence of the law the author considers four chief points that come up in the clash between the Old and the New Testament. These are ritual uncleanness, marriage, righteousness of the law and sacrifice.

The last five chapters of the book deal with the relationship of the New Testament to the Old Testament. Chapter five describes the two differences between the hope and its fulfillment. Our Lord's controversy with the Scribes about the observance of the Sabbath is regarded by the author as no side issue in his ministry. About the concepts of salvation, sacrifice of the Messiah, and the church the author shows their roots in the Old Testament and their fruits in the New Testament.

W. L. L.

The Miracle-Stories of the Gospels by Alan Richardson. Harper & Brothers. viii+149 pages. \$2.00.

This book is an attempt to prove that the miracle-stories of the gospels are not a secondary stratum of the gospel tradition and foreign to the

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ethos of the gospel in its primary sense. They teach the Christian religion and constitute part of the earliest missionary teaching of the church. They are not mere "wonder-stories" told to excite a credulous astonishment at the extraordinary feats of a semi-legendary man-God, but an essential part of the gospel preaching concerning God's power.

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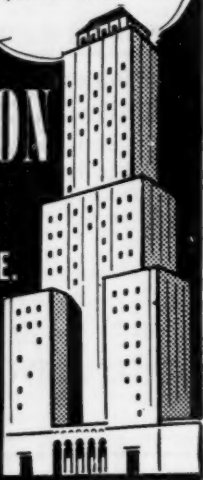
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Important Days Ahead

SEPTEMBER is an important month in church work. For some years the tendency has been to delay the opening of church work until late September or October. The fact that many ministers took no vacations this summer and that congregations have been very good leads us to feel that an earlier opening is possible.

Labor Sunday

The Sunday before Labor Day or September 6 is Labor Sunday. It is the time for clergymen to give their congregations information regarding the attitude of their churches on industrial and wage problems. For years the Department of the Church and Social Service of the Federal Council of Churches has issued a statement for Labor Sunday.*

Religious Education Week

September 27 through October 4 is known as Religious Education Week. September 27 is "Rally Sunday," the balance of the week may well be devoted to various educational emphases leading up to October 4 which is World Communion Sunday.

The International Council of Religious Education suggests the following program for the week.†

Sunday: Rally Day in Church and School

Monday: Workers' Conferences

Tuesday: At Home Night

Wednesday: Family at Church Night

Thursday: Community Interdenominational Programs

Friday: Youth Night

Saturday: Visitation Day

Sunday (October 4): Communion

World Communion

The World Communion observance is of very recent origin. The first interdenominational one, to our knowledge, was in the year 1940. It has been observed by the Presbyterian and Reformed Churches earlier. It found ready acceptance. It has a most striking and dramatic significance. Especially is this true in this year of our Lord, 1942.

The worshipper, in imagination, sees worshipping with him Christians from all races and nations. He knows that

*This message with suggestions for making Labor Sunday count may be secured from the Department of Church and Social Service, Federal Council of Churches, 297 Fourth Avenue, New York City. The cost is four cents per copy or \$1.20 per 100.

†The International Council of Religious Education has prepared a 20-page booklet which gives many suggestions for making this week effective. It may be secured by sending ten cents to the International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois.

he has brothers in Christ in Japan, China, India, Germany, Italy and other nations. He shares his worship with men from the black, the red, the brown and the yellow races. It is the greatest symbol of church unity which we have.

"In Christ there is no east or west,
In Him no south or north;
But one great fellowship of love
Throughout the whole wide earth."

BRaille FOR THE BLIND

Would you like to render a service to a blind person? It need cost you nothing but a little effort. Should you know of a man or woman, boy or girl, in your church community, who is sightless and can read Braille (by fingering), send the name and address to the John Milton Society, 156 Fifth Avenue, New York City.

The John Milton Society, of which Helen Keller is president, is the only interdenominational publisher of magazines and books for the blind. It was organized by a joint committee of the International Council of Religious Education and the Home Missions Council of North America, which names two-thirds of its directors. "John Milton Magazine," published monthly for adults, contains well selected material of religious character, with brief comments on the Uniform Sunday school lessons. "Discovery," for children, also carries Sunday school comments besides its variety of reading matter.

These magazines are sent to worthy blind people without charge to the recipient. The funds for maintaining this service are derived mainly from church organizations and individuals, the society having no endowment, and the number of blind persons served depends on the receipts. The society will be glad to send to any Sunday school or individual a card showing "God is love" in the Braille lettering used by the blind.



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A Service of Communion For the Sick

THE practice of a private communion for the sick and dying is growing among our people. Several of the supply houses offer very practical sets for this service. Denominational practices vary. The Episcopal and Lutheran Churches provide liturgies for the administration of communion to the sick. Presbyterianism is traditionally against it. The new Methodist discipline is silent on the matter. Many groups are not subject to such disciplines and the matter is left to their own discretion.

As a rule it is a good practice for the minister to take others with him when he conducts such a service. Preparation should be carefully made. He should carry with him the "fair" linen, bread or wafers, cruet of wine, paten and chalice. If he wears vestments in his church he may be vested for this service.

The appointment should be made in advance that the patient shall have time to make his preparation and the service be orderly. The service to be used will, of course, be brief. The following is offered as one which is orderly, complete and yet brief.

An Invocation

Dear Father attend our prayers and make this sick room thine home. May we be conscious of thy present and bring to us the strength and poise which comes from faith and strength.

The Minister Reads:

Beloved in the Lord, attend to the words of the institution of the Lord's Supper as they are delivered by the apostle Paul: "I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks he broke it, and said, 'Take, eat, this is my body, which is broken for you: this do in remembrance of me.' After the same manner also he took the cup, when he had supped, saying, 'This cup is the New Testament in my blood: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come'."

Now I, his minister, set apart by prayer and thanksgiving, these elements for the holy use for which they are intended.

Prayer

O God, who by the blood of thy dear son hast consecrated for us a new and living way into the holiest of all;

Cleanse our minds, we beseech Thee, by the inspiration of thy holy spirit, that drawing near unto thee with a pure heart and undefiled conscience, we may receive these thy gifts without sin, and worthily magnify thy holy name, through Jesus Christ, our Lord.

As the Bread Is Distributed

Our Lord Jesus Christ, on the night in which he was betrayed took bread. After he blessed and broke it he gave it to his disciples saying, "This is my body which was broken for you. Take and eat. This do in remembrance of me."

As the Wine Is Being Distributed He Says:

After the same manner, also, our saviour took the cup. And having given thanks as I have done in his name, he gave it to his disciples saying: "This cup is the New Testament in my blood, which is shed for many for the remission of sins: drink ye all of it."

Then the Minister Offers This Prayer

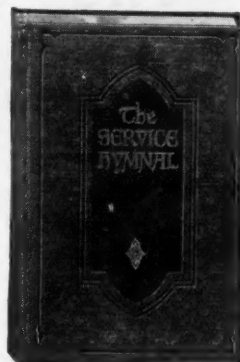
Most merciful God, we bless thy holy name for all thy servants who have kept the faith and, having accomplished their warfare are at peace with thee. We pray that we may have the strength to follow their example. Especially we pray for thy servant — who is afflicted with illness and pain. We pray that there shall come into his soul the peace of everlasting justice that he may be better able to bear the afflictions which are his. In peace and quietness may he find the rest from fearful thoughts which press upon him. We pray that, in accordance with thy all wise plan, he may be restored in health. But, if it is better that he pass from this life into the life eternal give to him that assurance which comes to those who partake of thy holy communion.

Then the Minister May Pronounce This Benediction

Now the God of peace that brought again from the dead our Lord Jesus that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. AMEN.

Having concluded the service the minister should pick up his articles and with any who came with him, quietly leave the room, leaving the patient to his own thoughts.

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THE SERMON SCRAPBOOK

by Paul F. Boller

A SERMON DOUBLY MEANINGFUL

I shall never forget a story told by the late Dr. Cornelius Woelfkin, the pastor of what is now the Riverside Church in New York City, when he was professor of homiletics in the Theological Seminary. He described a deacon who had been in his church in Brooklyn, a man of deep personal religious life, a regular attendant at church services, and a very eager listener to Dr. Woelfkin's sermons. On Monday mornings this deacon would call together the employees of his store for a short religious service before beginning the work of the week. Frequently he would rehearse to them a digested form of the sermon which he had heard Dr. Woelfkin preach the day before. He often invited the pastor to sit with them. Dr. Woelfkin said that the thing which amazed him was the number of remarkably useful thoughts which this man had contributed to the sermon, but which actually were not in the message the minister spoke. The hearer's own eagerness and his spiritual receptivity had created a situation where the suggestions of the sermon opened the door into the treasure house of his own life relations with God and of his own well-stocked mind, and these values were released and became part of the discourse which the minister had presented, so that two broad streams of religious experience mingled in his mind as he listened, and made the sermon doubly meaningful and inspiring. Albert W. Beaven in *Remaking Life*; Cokesbury Press.

FRIENDS OF GOD

Outline of Sermon by
William P. Merrill

Religion may be best defined in terms of friendship with God.

One may look at friendship from either of two angles; he may think of the advantage of having a friend, or he may think of the privilege of being a friend. Jesus emphasized the latter. The true glory of religion is in personal friendship with God, unsullied by the thought of self-advantage.

To be a friend of God means at least three things:

1. A true friend believes in spite of appearances.



Paul F. Boller

"In spite of what thine eyes behold,
In spite of what thy fears have told,
Still to His ancient promise hold,
Believe good things of God."

2. A friend serves without thought of recompense.

"My God, I love Thee! Not because
I hope for heaven thereby;
Nor yet because who love Thee not
Must die eternally.
Not with the hope of gaining aught,
Or seek a reward,
But as Thyself hast loved me,
O ever-loving Lord."

3. A friend can be quiet in his friend's presence without restraint. In real friendship heart speaks to heart, and one is content without words.

In our human history stands one man known above all others as "the Friend of God." He would do anything for God whom he loved. And it was to that man that God said, "Fear not, Abraham; I am thy exceeding great reward." Because he asked no reward but God himself he was the true friend of God."

WHAT CHRIST FREES US FROM A Sermon Outline

If therefore the Son shall make you free, you shall be free indeed.—John 8:36.

1. Christ frees us from sin and the bondage of evil habits.

2. He frees us from the domination of material things.

3. He frees us from the bondage of material and economic insecurity.

4. He delivers us from the bondage of pettiness, narrowness and prejudice.

5. He frees us from the bondage of fear.

Macaulay

Most of the disasters that visit human society are due to the union of high intelligence and low desire.

Augustine

Make the truth plain! Make the truth pleasing! Make the truth moving!

Emerson

Every great and commanding movement in the annals of the world's history is the triumph of some enthusiast.

Henry Ward Beecher

We are always in the forge, or on the anvil; by trials God is shaping us for higher things.

E. Stanley Jones

Jesus did not argue that God answers prayer—he prayed, sometimes all night, and in the morning "the power of the Lord was present to heal."

Robert Louis Stevenson

Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.

Pope

One should never be ashamed to own that he has been in the wrong. Which is but saying in other words that he is wiser today than he was yesterday.

Theodore Dreiser

Would you have virtue in the world, establish it yourself. Would you have tenderness, be tender. It is only by acting in the name of that which you deem to be an ideal that its realization is brought to pass.

David Livingstone

I will place no value on anything I have or may possess, except in its relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given up or kept, as by keeping or giving up I shall most promote the glory of him to whom I owe all my hopes for time and eternity. May grace be given me to adhere to this.

Ethel Romig Fuller

If radio's slim fingers
Can pluck a melody
From night, and toss it over
A continent or sea;
If songs, like crimson roses,
Are called from thin, blue air,
Why should mortals wonder
If God hears prayer?

Frances Ridley Havergal

Reality, reality,
Lord Jesus Christ, Thou art to me!
From the spectral mists and driving
clouds,
From the shifting shadows and phan-
tom crowds,
I turn to my glorious rest in Thee,
Who art the grand reality.

Robert Freeman

For all who lead us in public prayer
we ask thy special grace, that they,
using the poor instruments of words,
speaking out of the limited experience
of their little lives, may yet prove to be
the ministers of God to our souls, lift-
ing us for a moment into the world
supernal and inspiring us anew to
faith and courage and kindness.

Albert W. Palmer

We thank thee, O God, for the inner
sanctuary of the soul. Teach us how
to be quiet before thee, to listen for
the "still small voice," to be led by
the inner light. Beyond the contro-
versies of men, help us to hear thy
words of wisdom. In the face of
defeat, rejection, and impending dis-
aster, grant we may not be rejected
by thee. In Jesus' name. Amen.

John Wesley

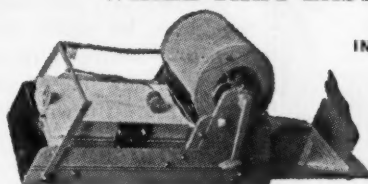
Lord, let me not live to be useless.

CHILDREN OF HOPE

Hilaire Belloc tells how a Sussex
laborer once said to him that life is
like a summer day in the fields. We
get up in the early morning and go to
work. After a while we sit down in
the shade and rest a bit. Then up
and at it again! By and by we sit and
chat a little more. And so it goes.
The day gradually slides along, the
evening breeze springs up, the birds
fly lazily home, and then, added the
old man with wondrous beauty, "We
grow a little tired before it is dark."

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Yes, we do grow a little tired. But God folds us in his love to rest and then wakes us in the morning. So we are children of hope—"hope that sends a cheering ray far down the future's beckoning way." Malcolm J. MacLeod in *Seen From My Pulpit*; Fleming H. Revell Company.

HE LIVED RICHLY

Once a man so lived that though death claimed him young, in mid-career, his life proves still today the loveliest, worthiest thing on all man's horizon. He was wise, throughout his years, to keep the balance between strenuousness and repose. He never gave up his dedication to his far, brave goal. His life was the most strenuous life of which we know. Yet he always lived while he was alive. How did he do it? He kept his standards of living simple. Resolutely he made a place for leisure in his life. Always he took time to live with those he loved. He was never so intent on his distant goal that he could not minister immediately to human need. And always, even when he was busiest, he took time for meditation and prayer. We call him the Man of Sorrows, but it was our sorrows rather than his own he bore. Of himself, he lived with a deep joy in his heart, which he bequeathed in our lives. Richly he lived while he was alive. God give us wisdom to do the same. Eliot Porter in *Social Progress*; Board of Christian Education, Presbyterian Church, U. S. A.

THE SENSE OF DIVINE VOCATION

One particularly vivid testimony to the sense of divine vocation is given
(Turn to next page)

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STRATH HAVEN INN—A suburban hotel. Rooms with running water—\$1.50 to \$2.00. With private bath—\$2.50. F. M. Scheibley, Owner and Mgr.

in a story told by Archibald Rutledge. One day Mr. Rutledge boarded a little tugboat he often used in crossing a certain southern river, and discovered that a new negro engineer had been acquired. He was sitting in the doorway of the engine room reading the Bible. He was fat, squat, very black, immaculately clean, and in his eyes was the splendor of ancient wisdom and peace with the world. As the traveler stopped to chat with him, it was noticed that the usual odors coming from the tugboat's vital cavity were lacking. A glance inside the door revealed an amazing sight. The old engine fairly gleamed and shone. There was no bilge-water standing around its base. The grease, the dirt, the filthy smell had vanished from the place. Instead there was beauty, order and cleanliness. When the engineer was asked how in the world, and why in the world, he had managed to clean up his precinct to such a glistening degree, he gleamed and answered: "Cap'n, it's just this way, I got a glory!"

This view of vocation has not only the value of getting conscientious, honest, patriotic work out of the members of society. It gives the individual morale, a sense of dignity, worthiness, self-respect, integrity. It gives to our unromantic, unspectacular routine plodding along and plugging away a meaningful, a religious, a sacramental, a worshipful character. Hugh Stevenson Tigner in *No Sign Shall Be Given*; The Macmillan Company.

THE DIVINE PRESENCE

A little picture called "The Presence" hangs on the wall in my home. It shows a beautiful cathedral with its high altar, its long nave, and its row upon row of empty chairs. It is not the hour of regular worship, but like all cathedral doors, its door is open for anyone who might wish to enter and pray. A burdened soul has wandered in, and is kneeling quietly and penitently at the back of the last row of chairs. But scarcely has the worshipper knelt in prayer when a second figure emerges through the doorway and stands directly behind this kneeling penitent. It is Jesus, come to give comfort and encouragement in the hour of the penitent's distress, and to assure the soul of his divine presence. Anyone can discern quickly enough that Jesus does not move up to the altar or to the pulpit where the priest and prophet of God ministers, for there is no ministering servant there, but he stands beside the worshipper and moves with him in the hurly-burly of life. Frederick

Keller Stamm in *The Conversations of Jesus*; Harper & Brothers.

Gallant Britain

By Charles L. Zorbaugh

(The following was written by Dr. Zorbaugh after he had seen the stirring motion picture, "Mrs. Miniver"):
Whenso my thoughts to gallant Britain turn,
Within my heart a fire begins to burn,
As if by very thinking of the flames
That wasted London, grim and roaring
Of thrust and counterthrust in dripping
That rained down blood on England's
And anger lit in me a conflagration
Like that which shocked her soul and
Oh, never, never let me think again
Despair could crush the hearts of Eng-
That they whose free-born way of life
Could ever know a day they did not
To face all foes, all bitter blasts of hell
To save and guard the land they loved
O glorious Albion, girt by crimsoned
Gone are your days of pleasantness and
Yet noble fame, yet joy of heart re-
Yet freedom lives on all your hills and
Yea, and by all of strength that in us
By all of faith that in our heart cries,
You shall not fight alone! We take
We join the onset that shall never
Till free men see their freedom made
Their homes and children safe, their
future sure.

"AS HIS CUSTOM WAS"

"As was his custom"; how much these simple words say. Jesus had always gone to church. Mary took him first in her arms and hushed him to sleep as she listened. Then she had led him, his hand in hers, he stumbling over the stone-paved road. Then he needed no leading. The synagogue became his school week days and on the Sabbath the prophets and the psalmists taught him his "Father's business." He entered his redemptive ministry through church doors.

Consider this morning how good a habit church going is and what memories attend it. Consider how great experiences have there been hallowed, weary routines touched with light and the better harvests of our souls there been reaped. Here is one good custom which can not corrupt the world. Gaius Glenn Atkins in *The Fellowship of Prayer*; The Commission on Evangelism and Devotional Life.

The Home Church and the Soldier

by Harlan M. Frost*

THE number one item of any church program for men in uniform is the obvious one of demonstrating that the home church follows them with its prayers and its interest. The chief medium is the United States mail bag; and the driving motive which gets the letters into the mail bag is the Christian interest in the worth of each individual man.

Army and navy chaplains, men in uniform, those in the last war, USO workers, pastors in communities near training camps—all testify that such interest shown by the home church is a steadying, sustaining resource.

Recently, after I had completed a public address on this subject, a man in the audience walked up to me, mentioned the name of a fellow-townsmen, and said: "You know, that man wrote me every single week I was away in the army during the last war. I'll never forget what that meant to me."

Many churches today are carrying on this ministry by mail in a way that glows with warmth and vitality; others, however, are working at it intermittently or not at all.

Recently, Madison Avenue Presbyterian Church in New York City printed on the front page of its calendar a letter from a young man in the navy which read in part:

"Lest I put it off any longer, let me tell you, and through you all the others, how heart-warming a thing it has been to receive your letters from 'Madison'."

Here is a church that so values the importance of this ministry that it writes each of its men in military service every week.

Christian friendship energetically expressed by the home church brings a triple reward:

ONE—It helps men to retain their sense of individual worth as children of God. The chaplains are rendering significant service, but unremitting interest from the home church is still important in maintaining inner integrity.

TWO—This constant interest of the home church reminds men that the Christian community called the church is a valuable resource for keeping life at its higher levels.

THREE—It strengthens the hand of the chaplain and the pastor in the camp community. A chaplain at a

Virginia camp told recently of dropping into a religious church service, there to find a half dozen army men whom he knew for their religious interest. "Every one of the six had from one to two buddies with him," he said. "That's the way it works."

How does a given church go about carrying forward such a ministry? Following are the high points of a typical program that many churches have used to advantage:

First, the project is of sufficient importance to warrant the naming of a special committee, including the pastor and representatives of the major departments of church life, especially young people's groups.

Before the man leaves for service it is important to arrange a pastoral interview with the man and his family, for a discussion of problems to be faced and the values of spiritual anchors. Literature concerning the selective service process is helpful. Three pamphlets, "Is Your Number Up," "Attention to Your Health" and "Training Through Recreation," are very good for this purpose. They are published by the National Committee on Education and Defense, and may be obtained from the Bureau of Publication, Teachers College, Columbia University, New York, New York.

When a man leaves, the procedure being widely used calls for:

ONE—Announcement of the fact in bulletin or calendar, and in public service.

TWO—Gift of an inscribed New Testament and identification card. This card gives the man's church affiliation, and lists the phases of church service in which he has been active, and commends him to any chaplain or pastor. Cards are available from most denominational headquarters, or from the General Commission on Army and Navy Chaplains, Washington, D. C.

THREE—A letter from the pastor sent to the chaplain at the reception center or other unit to which the man is going and a similar letter to a pastor in a near-by community.

From this point on the heart of the matter lies in organized provision for letters every week. They must be as personal and newsy as possible. Some will come from the minister, but not all. Groups within the church can take turns. In one church the Service

(Turn to page 47)



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*Executive secretary, the Christian Commission for Camp and Defense Communities.

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English Churches Keep Up High Standard of Giving

IN answer to an inquiry from abroad, facts have been collected concerning the maintenance of giving to religious causes in wartime Britain. The reports show that such giving has been maintained at a high level, especially in view of the destruction of so many churches, the evacuation to new areas of large parts of the population, and the fact that the majority of young men and many young women are in the Forces. Exact figures cannot be given, but it can safely be said that at least 1000 churches of various denominations have been destroyed and at least 2000 seriously damaged.

Among the reports from the various churches comes news that the Church of England, in addition to maintaining its voluntary contributions at a high level, has raised more than £70,000 for first aid repairs, for damage caused by enemy action, and for the relief of distress to individual clergy. The Baptist Church reports that in the first year of the war they collected £125,000 to complete a fund of a million pounds raised during the last ten years. Contributions from Baptist Churches and personal members went up a little last year. An emergency fund of £24,000 has been raised during the war. Other special appeals in the Baptist Church are being held back because the Baptist Missionary Society is trying to raise 150,000 guineas to celebrate the 150th year of its work. The secretary of the Congregational Union reports that "though the churches are reduced in numbers they still help magnificently. There has been quite an encouraging response to my appeal." Dr. Berry here refers to an appeal for £500,000 which the Congregational Churches are aiming at raising for reconstruction. £20,000 has been raised by the Congregational Churches for emergency purposes.

Some of the most striking figures come from the missionary societies. Many of these report a higher income during the year just ended than during the year 1940-41, but in most cases income is still below its normal pre-war level. The generous gifts from America have done much to bridge this unavoidable deficit.

In the year that has just ended the London Missionary Society had an increase in home income of £6400. Of the year's surplus £8120, £6000 has been

put to an Overseas War Loss Fund and £2000 allocated for a new advance.

The Methodist Missionary Society reports an increase of amount received from home districts of £15,900, a record since Methodist Union took place. Women's work alone reached six figures for the first time, over £100,000 being raised in this way.

The Baptist Missionary Society raised nearly £10,000 more than in the previous year.

The British and Foreign Bible Society increased by £9000, a 12 per cent rise on the previous year. It is, however, £5000 below the recent pre-war average.

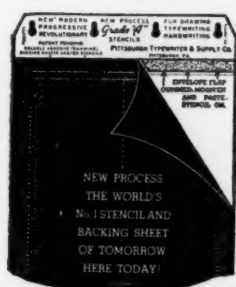
The Church Missionary Society reports an increase of £3300 in normal direct giving, but the C. M. S. total is considerably below the 1938-39 level.

Taken together, the figures show remarkable achievements in courage and sacrifice, but clearly give no grounds for complacency, in view of the enormous demands for air raid damage and general reconstruction.

From "The Spiritual Issues
of the War."

THE SCARS OF LOVE

"Mother," said a child one evening as she was being put to bed, "what makes your hand so scarred and twisted and unlike other people's hands?" "My child," said the mother, "when you were younger than you are now, one night I was awakened by the acrid smell of smoke. The house was on fire. My first thought was of you. I rushed to your room and found the flames enveloping your bed. I rushed through the flames to you, beat at them with my hands, and carried you to safety. In doing that, I burned my hands and they have been scarred and twisted ever since." Mother love received the scars in saving a child from the flames! The cross is the scar upon the heart of God which evidences his deepest love for humanity. From *The Christian Century Pulpit*; sermon by Walter A. Voss; The Christian Century Press.



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Home Church and the Soldier

(From page 45)

Men's Committee has a member for each man in the armed services. Each month the committee members draw from a hat the name of the absentee with whom they are to correspond each week for that month.

The address list of men in service is of paramount importance. One pastor now on leave for service as a chaplain left these instructions with his church secretary: Scan the paper each morning for the names of new inductees related to the church; call each man's home, obtain his correct address; thereafter call each week to obtain any change of address.

The army frowns on the posting of names and addresses too openly, therefore many pastors keep the lists in the office, but post the names and announce that letters to these men will be forwarded to the proper address.

Another excellent means of keeping in contact with absentee men is in sending regularly church bulletins, mimeographed news notes, and occasional gifts of devotional literature or books. The Christian Commission for Camp and Defense Communities—the agency which the churches have created for united action through the Home Missions Council, the Federal Council of Churches and the General Commission on Army and Navy Chap-

lains—is just issuing a devotional pocket-sized booklet entitled "Rations 100 Days." It is composed of pages drawn from the devotional periodicals of nine denominations, and is designed for gift purposes during the summer and early fall.

October 1 the commission will have ready another pocket-sized booklet, a "Spiritual Almanac for Service Men," dated for the calendar year of 1943.

There are also other important jobs "back home" that the church can perform: the pastoral interview with the family, after which the minister writes a word to the absentee; remembering absent ones in public prayer; the special worship or communion service which holds the absent ones before the attention of the entire congregation.

This program can also become the medium for many of the deep concerns of Christian faith. Parents of men in service are doubly concerned with the sort of world that will emerge after the war, which fact offers an opportunity for special study classes.

The program is concerned with the spiritual conservation of men, and is just as much needed by men and families being uprooted and moved to new industrial employment. Follow-up interest will endeavor to relate these folk to churches in the new community, but until they are so related, the home church must follow them.

It is possible that from this wartime emergency the church may discover how to revive that great valley of dry-bones—the non-resident membership list.

SONS OF VICTORY HONOR ROLL

(See page 25)

No greater tribute can be paid to our men in the service than to place in full honor their names where they can be seen by all men. It is fitting, then, that the symbolic figure of Miss Columbia, epitomizing the unified spirit of the American people, places the chaplet of honor above the Sons of Victory as their names are recorded. The wreath, held at coronation level, signifies recognition of the valor and service in which each has participated. The pictorial implements of war have purposely been omitted in the picturization in order to show that for which they are fighting: The dawn of a new peace for our country and for the world.

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News Flashes

See the Religious World at a Glance

The Magnolia Avenue Methodist Church, Knoxville, Tennessee, has inaugurated a "walk to church" movement. Not alone does the movement save gasoline and tires, but it has increased church attendance.

The "Catholic News" reports that 1101 priests are now serving as chaplains in the armed forces.

The United Christian Missionary Society reports that it is now free from debt. It is the first time it has enjoyed such freedom for fifteen years.

All Protestant Episcopal missionaries in the Philippine Islands are safe and are continuing their work.

J. L. Logan, a Negro, has recently been ordained by the Nashville Presbyterian of the Presbyterian Church in the United States. He is the first Negro to be ordained by this denomination in the state of Tennessee.

A law sponsored by the New York State Council of Churches limited the right to solemnize marriages to ministers of denominations which were reported in the federal census of 1936. The attorney-general of the state has declared that the law is unconstitutional and a threat to the freedom of religion. In other words there is still an opportunity for more light to break on human kind.

Religious services are held each Sunday in the war production plant of Colt's Patent Firearms Manufacturing Company of Hartford, Connecticut. Usually the schedule provides for two Catholic masses, a Protestant and a Jewish service.

A poll conducted among ministers of the Southern Baptist Convention reveals that both church attendance and church offerings are increasing.

Church attendance at Newark, New Jersey, has increased despite gasoline

and tire rationing.

The Gideons in convention at Cleveland reported an active membership of 7472 and, in addition, 3138 associate members. They placed an order for 1,000,000 Testaments for distribution to the nation's armed forces. This is their fourth order for 1,000,000 copies.

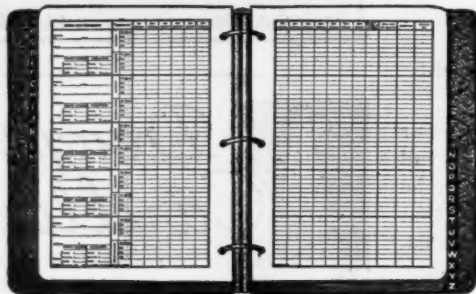
A survey in Rhode Island shows that churches usually closed for a portion of the summer have been kept open this summer. Reports reveal increased attendance throughout the state.

Judge William H. Keller of Pennsylvania's Superior Court rejected an appeal by Jehovah's witnesses that they be free from a recent licensing act. The judge said: "Such licensing ordinances are not violative of rights—whether of freedom of worship, freedom of speech or freedom of the press."

Oliver A. Tait, a Quaker of Swarth-
(Turn to page 50)

Unified Loose-Leaf Church Treasurer's Record

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Church Management

1900 Euclid Avenue

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The Hunted 77,000 Lost Members

by Nat G. Barnhart*

THE three Methodist Annual Conferences of the Pittsburgh area, of Erie, Pittsburgh and West Virginia, with 1,000 active pastors and a grand total of 402,835 church members, were involved in probably the greatest "membership hunt" ever undertaken in any one Episcopal area of a great church that culminated on Easter Sunday which resulted in an addition of 10,680 new members in a three-month period.

It all began last summer when Bishop James H. Straughan invited two pastors from each of his three annual conferences to a meeting to discuss the possibility of a pre-Easter program that would appeal to all types of Methodist churches. This committee prepared what was called an "activity outline" and submitted it to each of the annual conferences last fall. It was adopted with enthusiasm.

The common mind and purpose centered on three objectives. First, the "Rediscovering of the Church Roll," a study to begin following the Watch Night service at the turn of the year and to proceed with intensive effort during the first three months of the year. It will take many more months to locate the 72,027 non-resident members of the 990 pastoral charges involved. Prayer held a large place during the weeks as official boards, membership committees and loyal Methodists studied their own local church roll and proceeded to comb local parish areas to find the last member of their own and of other Methodist churches that were unchurched but living in the community. Visitation into the homes of negligent members inviting them to a larger loyalty to Christ and his church increased as the weeks sped by. Correspondence with the non-resident and absentee members is in itself a huge undertaking. Pastors and people are searching to find lost Methodists and to re-settle them as active members where they live.

The second objective was the "Reaching of Our Constituency for Christ and the Church." The period for this evangelistic part of the program outline covered the days of Lent, with a fervent hope and expectation that during the Easter season of 1942 there would be a great ingathering of souls. This emphasis reached from Laymen's Day on February 22 to Resurrection Day on April 5. Revival fires began to

blaze, human hearts to be warmed, and personal lives dedicated to Christ at local Methodist altars as a result of a sustained program of evangelism by the use of every possible means to lead the constituency from the periphery into the heart of the circle of devoted and consecrated membership.

The third objective was the "Making of Our Religious Experience Practical in Giving," so as to undergird the whole work of the church with a program of instruction in Christian Stewardship as related to all of life. The people of the churches placed \$148,630.49 on the altars on Easter Sunday.

Bishop Straughan visited strategic centers in each of the conferences to inspire all ministers and to encourage them in carrying out the vast program as far as it could be done in the last local congregation. The bishop requested the twenty district superintendents to work out plans so that the "New Church Roll and Official Record Books" may be displayed at one of the sessions of the quarterly conference in every charge this conference year. This latter process is to help make it possible that the last church will keep better records and do more systematic shepherding of the persons who are members of the individual churches as well as to install the "New Record System" throughout the church that has come about through Methodist unification.

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*Minister, Johnson Memorial Methodist Church, Alderson, West Virginia.

News Flashes

(From page 48)

more, Pennsylvania, said when being inducted in the army: "My belief is that to stay passive in this war is immoral. I am a peace lover but I feel we could have no freedom of conscience or peace if we lose this war. I consider this war a crusade."

The General Commission on Army and Navy Chaplains says that the correct title to use is "chaplain," regardless of the military rank the individual may have.

To meet the wishes of groups who desire to support the government but who will have no part in war the treasury department has issued civilian bonds in denominations of \$50, \$100, \$500 and \$1000.

Commissioners of the District of Columbia have made a further inclusion of formerly tax exempt bodies into those which must pay taxes. The latest move brings property valued at about \$1,000,000 in the taxable column. Most of the property returned to the taxable list is owned by religious bodies.

The Army Chaplain School has been removed from Fort Benjamin Harrison, Indiana, to Harvard University, Cambridge, Massachusetts.

The War Production Board (WPB) now permits silk to be used in altar clothes, canopies and vestments.

There are 2972 conscientious objectors in the recognized camps. One thousand one hundred and twenty-one of these belong to the Mennonite Church.

Boston will, upon request of parents, release school children for religious education in five of its schools. If the experiment is considered successful the scope will be enlarged.

Washington, D. C., on the other hand, declined to sanction such an experiment.

The *Catholic Universe Bulletin*, official Catholic weekly of Cleveland, Ohio, has brought a suit for slander against John N. Crann of Boardman, Ohio, a Roman Catholic priest, and a suit for libel against the *Youngstown Daily Vindicator*. The suits are based on words of the priest, published by the paper, which accused the paper and its manager of being pro-Nazi.

Tire ration rules have been broadened to include all ministers and religious practitioners. At the same time they have been narrowed and each applicant must show that he has no other practical means of transportation.

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FOUND IN THE FIRST BOOK OF SAMUEL
CHAPTERS 9 THROUGH CHAPTER 31

SAUL, THE SON OF KISH, WAS
A FINE YOUNG MAN, TALLER
THAN ANY OF THE PEOPLE
OF HIS TRIBE ---



WHEN SAUL'S FATHER
ASKED HIS SERVANTS
TO SEARCH THROUGH
THE DAUGHTERS OF
ISRAEL FOR A WIFE
FOR HIM, THEY
FOUND DAUGHTERS
WHO WERE ALL
BETTER THAN SAUL
--- BUT NONE OF
THEM WAS AS
TALL AS HE WAS.

HERE I SHALL STAY, AND
YOU SHALL ABIDE ALSO!
AND GO AND GLEAN IN
THE FIELDS OF BOAZ IF IT
IS YOUR WISH, RUTH!



I SHALL
DO THIS DAY!

TELL US, DOES
THE GREAT
GEESE LIVE IN
ZUPH?



MAKE HASTE
TO THE HIGH PLACE,
FOR SAMUEL HAS
INVITED MANY PEOPLE
TO THE FEAST THERE.

ON THE
WAY

The Story of
RUTH

ARRANGED FROM
THE OLD TESTAMENT
BOOK OF RUTH

MONTGOMERY
MULFORD
ILLUSTRATED BY
DON CAMERON

IN THE DAYS OF THE JUDGES, A WIDOW,
NAOMI, AND HER DAUGHTER-IN-LAW,
RUTH, CAME TO BETHLEHEM IN JUDAH ---
"FOR WHITHER THOU GOEST, I WILL
GO, AND WHERE THOU LODGEST, I
WILL LODGE. THY PEOPLE SHALL BE
MY PEOPLE, AND THY GOD MY GOD."



IT WAS THE BEGINNING OF THE BARLEY
HARVEST AND THEY PAUSED AT THE
FIELDS OF A WEALTHY MAN ---

IT IS BOAZ, KINSMAN
OF MY HUSBAND,
AND A MAN OF WEALTH.

LET US GLEAN
EARS OF CORN
IN HIS FIELD
AND FIND GRACE
IN HIS SIGHT!



SO RUTH ENTERED THE
FIELDS OF BOAZ AND TOOK
PART IN THE GLEANING OF
THE BARLEY ---

I SHALL ASK MY
SERVANTS WHO
THIS GIRL IS!

TELL ME
OF THIS
GIRL! IT IS RUTH,
NAOMI'S
DAUGHTER-IN-
LAW, SIRE ---
NAOMI WHOSE
HUSBAND WAS A
KINSMAN OF YOURS!

NOAH
AND HIS ARK

ARRANGED FROM THE STORY OF
NOAH IN THE BOOK OF GENESIS
- CHAPTERS 6, 7, 8 AND 9 -

SCRIPT BY
MONTGOMERY MULFORD
ILLUSTRATED BY
DON CAMERON

GOD SAW THAT WICKEDNESS WAS GREAT
ON EARTH, AND GRIEVED ---

I WILL DESTROY MAN AND
BEAST AND ALL CREEPING THINGS
- FOWLS OF THE AIR - FOR I AM
SORRY THAT I HAVE MADE THEM!



BUT ONE MAN ALONE WAS UPRIGHT, AND
LOVED HIS GOD - HE WAS NOAH ---

MY SONS, SHAM, HAM
AND JAPHETH, LOVE THY
GOD ALWAYS, AND DO WHAT
IS GOOD AND RIGHT!



Millions of children (and many adults as well) read with great interest the colored comics and comic magazines. Using this popular picture technique, M. C. Gaines of New York, who originated the comic magazine in America, is now presenting stories from the Bible in color.

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A free sample, together with a questionnaire for children, will be sent to ministers and directors of religious education who write on church stationery, enclosing a self-addressed stamped envelope. Requests should be sent to Edward L. Wertheim, 151 West 40th Street, New York, who is serving as Secretary of the Advisory Council.

Index for Volume XVIII

October, 1941, Through September, 1942



KEY TO THE INDEX

The issues from October through September make up a single volume. Each issue carries a number. This is the key to the index. Where the reference is 2-13, it means that the article will be found on page 13, of No. 2. The numerical number of the issues is shown below.

Date of Issue	No.	Date of Issue	No.	Date of Issue	No.
October	1	February	5	May	8
November	2	March	6	June	9
December	3	April	7	July	10
January	4			September	11

INDEX BY AUTHOR AND TITLE

Author	Title	No.—Page	Author	Title	No.—Page
[A]			[E]		
Alexander, Floyd W.	Why I Publish a Parish Paper.....	10-72	Eastwick, Milton B.	To Live Is Christ.....	6-54
Atkinson, Martha J.	"Galloping Tea" Brings Dimes.....	1-46	Ellis, William T.	A Prayer for Wartime.....	10-9, 55, 71, 75
[B]			[F]		
Ballard, Frank H.	Wartime Preaching in England and Scotland.....	1-19	Farb, Kenneth	Toward More Effective Calling.....	1-21
	When the Fighting Is Over.....	3-8	Fedders, John F.	Churches and World Peace.....	2-10
	The Modern Skepticism.....	6-8	Fess, LeRoy E.	Flowers for the Living.....	7-45
Bangham, N. Clifford	Service of the Palms.....	6-11	Fortson, John L.; Hiltner, Seward	Pastoral Counseling in Wartime.....	8-13
Banning, Charles F.	A Minister's Notes on the Fourth Gospel.....	5-25	Fosdick, Harry Emerson	The Return to Discipline.....	1-8
Beebe, E. P.	Directed Preaching Builds Up Church.....	3-19	Foushee, Clyde	Summer Ministry of the Church.....	7-8
Bell, Alvin E.	Those Three Dark Hours.....	6-21		Stay-for-Church Campaign	11-10
Bolitho, Archie A.	Jesus, the Teacher.....	7-37	Fritz, Dorothy B.	Making the Home Basic in Christian Education.....	2-30
Boller, Paul F.	The Sermon Scrapbook.....	1-42; 2-43; 3-32; 4-42; 5-50; 6-46; 7-42; 8-42; 9-42; 11-43	Frost, Harlan M.	The Home Church and the Soldier.....	11-45
Boyd, Harry Burton	A Wartime Candlelighting Service.....	7-22	[G]		
Brock, Thomas S.	Worklag Capital for the Church.....	11-13	Gearing, Charles A.	History of the Universal Christian Flag.....	7-48
Bryan, Dawson	Churches and World Peace.....	2-8	Gilbert, Ralph V.	Pledged Attendance Promotes Mid-Week Service.....	7-26
Bythewood, Russell M.	Foundations for Christian Living.....	5-44		The Simplicity of the Shepherds (Christmas Sermon).....	3-26
[C]			Goodbar, Octavia W.	Dr. Sockman at Christ Church.....	9-16
Carlis'e, Thomas J.	Garden Sunday Fills Church.....	8-23	Grant, Charley	"Bible Oddities"	2-57
Carson, Charles W.	Eliminate Boredom From Board Meetings.....	4-11	Green, John F. C.	Churches and World Peace.....	2-12
Cashman, Robert	Only a Rose.....	9-8	[H]		
	Birthday Party Brings Cash and Fun.....	11-27	Hagedorn, Ivan H.	"Middlin' Men of God".....	3-11
Cavell, Matthew C.	The Host Plan Filled the House.....	6-15		Lighted Candles	5-33
Channels, Vera Whitted	She May Serve Her Community.....	2-46	Haley, Everett G.	Some New Committal Sentences.....	1-24
Chung, Woonsoo	Japa: Fights Christianity.....	11-11	Hall, Francis M.	The Divine Judgment in World Chaos.....	4-21
Clinton, Kenneth	Pre-Marital Counselling	4-8	Hammer, Harold E.	What the Lord's Acre Did for This Church.....	9-13
Cobb, L. B.	Thursday Night for Prayer Meeting.....	1-28	Hartsford, Sarah	Money Making Through Commercial Items.....	7-44
Coleman, Caroline S.	Empty Treasury Did Not Stop This Church.....	8-10	Hiltner, Seward; Fortson, John L.	Pastoral Counseling in Wartime.....	8-13
Crawford, Nell J.	Churches and World Peace.....	2-8	Hiltner, Seward	Religion in Protestant Hospitals.....	6-38
Creager, Alfred L.	Ministering to the Deaf.....	4-26	Hirschler, John	Shall We Make Pulpit Announcements?.....	8-11
Cremeans, Walter R.	Churches and World Peace.....	2-10	Hope, Norman Vincent	James Stuart Stewart.....	2-48
Cressman, Herbert D.	Ghost Thoughts of Yesterday.....	5-29		Herbert Henry Farmer.....	11-19
Crocker, Lionel	Does Debating Help Preachers?.....	9-24	Hunter, Adam A.	A Christmas I Shall Never Forget.....	3-28
Cutten, George Barton	Liquor and the War.....	10-27	[I]		
[D]			Ice, Orva Lee	Wedded to Their Work.....	5-52
Davis, Lovesta Darwin	Galloping On.....	5-53	Ingham, H.	Happiness for the New Year.....	4-19
Day, David I.	Shabby Churches Don't Inspire.....	3-15		Picture of a Church in Wartime.....	9-11
			[J]		
			Johnson, Bascom	Mobilization for Social Protection.....	3-13

Author	Title	No.—Page
Johnson, Talmage C.	Pre-Marital Counselling	4—8

[K]

Keller, G. Paul	Indexing the Minister's Library	9—15
Kenney, Leon F.	For the Installation of Deacons	1—48
Kidwell, Maurice D.	Summer Ministry of the Church	7—8
King, Eleanor A.	A Bible Garden for Your Church	7—13
Knierim, Joseph	Religion in the Daily News	6—13
Kruse, Josephine B.	This Basement Room Gives Threefold Service	2—15
Kuhnle, Howard A.	A Guide to Pastoral Calling	5—34

[L]

Large, Dwight S.	Ministers Pray in Time of War (Worship Service)	10—68
Leach, William H.	"Father Divine Is God"	1—26
	The Minister and His Official Board	5—8
	Religious Program at Oglebay Park	5—18
	The Minister and His Official Board	6—17
	Bring Back the Dollars to the Church	7—17
Leiper, Henry Smith	Church Problems in Germany	1—30
Loar, Willis J.	Seven Keys for Successful Teaching	9—28
Lodge, J. Shenton	Faith Rides a Tractor	5—24
Loegler, David	An Evangelical Looks at Symbolism	6—26
Loesch, Russell T.	Motion Pictures Build the Mid-Week Service	5—15
Low, A. Ritchie	He Takes His Social Gospel Seriously (Interview With Dwight Bradley)	3—51
	Impressions of a New Yorker	9—17
Luccock, Halford E.	Lenten Reading List	6—49
Luchs, Fred E.	Religion—Burden or Blessing? (Sermon)	1—32
Ludlow, William L.	Pre-Marital Counselling	4—10

[M]

McConnell, Francis J.	The Lord's Song in a Strange Land	7—19
McCullough, W. J.	Churches and World Peace	2—18
Macy, Paul Griswold	The World Council of Churches	10—10
Manning, George W.	A Ministry to the Aged	2—54
Matheson, A. Dawson	Churches and World Peace	2—17
Matthews, William	Beautifully Bound Bibles for the Boys at West Point	10—23
Mercer, Robert H.	The Decline of American Preaching	7—11
Miller, E. Clarence	The "American Sunday-School Union"—and Its Mission	10—53
Morgan, J. Richmond	Summer Ministry of the Church	7—9
Morse, A. H. C.	Fees for the Minister	6—19
Morton, Richard K.	Ministers on the Air	3—24
Muir, William A.	Party Line Serves Church	11—16

[N]

Nickless, Alfred S.	Pre-Marital Counselling	4—14
---------------------	-------------------------	------

[O]

Ogden, S. Duane	What Meaneth These Signs?	5—10
Oglesby, Stuart R.	Babies Saved This Church	11—15
Oxnam, G. Bromley	Areas of Exploration for a Just Peace	1—13

[P]

Palmer, Everett W.	Men of the Open Road (Sermon)	4—30
Parish Paper, The	The Value of	2—56
Parks Jr., Sterling	Credit Unions in the Churches	6—37
Phillips, Harold Cooke	Grace (Sermon)	11—21
Poteat, Edwin McNeill	The Validity of the Absolute	6—34
Potter, D. M.	The Value of the Parish Paper	2—56

[R]

Rankin, Walton W.	Over-optimism Revealed in Delaware Conference	9—10
	Review of Religion—1941-42	10—8

Author	Title	No.—Page
Ratchliffe, Margaret	Practical Ideas	3—44
Reigleman, Perry Prescott	Garden of Prayer	7—14
Rhein, Victor M.	A Chapel for Your Church	2—28
Rickert, Vera M.	A Mother-Daughter Candle Lighting Service	2—26
Riney, Earl	Selected Short Sermons	1—3; 2—3; 3—3; 4—3; 5—3; 6—3; 7—3; 8—3; 9—3; 11—3
Robinson, M. R.	City Adapts Church Towertone	3—30
Rogers, Kenneth G.	An Easter Service of Poetry and Song	6—30

[S]

Sargent, Violet	Candle Lighting Installation Service for the Women's Society	4—24
	Reviving the Kettledrum	8—38
Savacool, Harry M.	Summer Ministry of the Church	7—10
Schuster, Nelson	The Evangelism of Christ's Passion	6—29
Scotford, John R.	Church Sittings	7—28
Skeath, William C.	What Is a Christian?	6—56
Shippey, Frederick A.	The Renovating Power of Prayer (Sermon)	2—22
Stidger, William L.	Something Vital for October	1—22
	Timely Preaching Through the Puritans	2—13
	Advertising Goes Religious	8—8
	Mr. Preacher, Can You Take It?	11—8
Stolz, Karl R.	Pastoral Psychology (Study Course)	10—13
Stoody, Ralph	Romanesque and Gothic Blend in Wiltshire Methodist Church	4—29
Street, Arthur L. H.	Accidents to Ladies' Aid Members	1—10
	Liability to Injured Workmen	3—31
	States Tax Unused Real Property	4—13
	Religion and Business Differentiated	6—18
	Delivering Gospel Into Homes	7—18
	Surplus Land Taxable	8—20
	Accidents on Church Steps	9—44

[T]

Tant, Yater	Saints in Caesar's Household (Sermon)	8—21
Terry, Ronald E.	Pre-Marital Counselling	4—15
Thomas, Milton	The Privilege and Responsibility of Influence (Sermonette)	3—56
Thomas, Norman J.	Tolerance Toward the Sects	4—28
Tombaugh, Wendell	There's "Friendship in a Cup"	7—21
Tomenendale, Frank L.	The All-Giver's Boundless Beneficence (Sermon)	2—32
Torvik, K. R.	A Parish Paper Extends My Effective Ministry	3—50
Tralle, Henry Edward	Alibi or Incentive?	7—39
	Minister's Guide to Church Architecture	11—24

[W]

Ward, J. W. G.	What Kind of Men Are We?	1—11
	He Doesn't Like the Church Bosses	4—17
	Are Friends Dangerous?	8—15
Warner, Thomas H.	Alexander M. Mackay—A Christian Adventurer	1—50
	William A. Sunday—The Eccentric Evangelist	2—52
	Phillips Brooks—A Beloved Bishop	3—34
	George Washington—The Pioneer President	5—43
	Fanny Jane Crosby—The Blind Optimist	6—50
	William Booth—A Friend of the Common People	7—40
	Jacob Riis—Dutch-Born American	8—44
	Charles Haddon Spurgeon—The Prince of Preachers	9—22
	Ministerial Oddities	1—52; 4—6; 6—53; 9—6; 11—6
	A Sermon Calendar for a Year	10—18
	Biographical Sermon for September	11—28
Wilbourn, James P.	"From Gethsemane to Golgotha"	6—52
Williams, H. L.	A Noble End for the Christmas Tree	3—16
	Church Issues Press Manual	5—21
	Selecting Hymns for Wartime	8—19
Williams, William A.	Pre-Marital Counselling	4—10
Withee, Oscar A.	A Program of Worship for the Church School	7—30
Witte, Edgar F.	Our Winged Pulpit	1—56
Woolard, Harold I.	Getting More From Books	8—30
Whyte, Robert B.	A Eulogy of Divine Law (Sermon)	9—19

[Y]

Young, Howard Palmer	The Retirement Years	8—26
----------------------	----------------------	------

[Z]

Zeldman, Morris	The Hebrew Christian Alliance of America	10—66
-----------------	--	-------

INDEX BY TITLE

Title	No.—Page	Title	No.—Page
[A]		[G]	
Accidents to Ladies' Aid Members.....	1-10	"Father Divine Is God".....	1-26
Advertising Goes Religious.....	8-8	Fees for the Minister.....	6-19
Aged, A Ministry to the.....	2-54	Flag, Federal Council on the Use of.....	6-16
Alibi or Incentive?.....	7-39	Flag, On the Presentation of a Christian.....	1-35
All-Giver's Boundless Benevolence, The—(Sermon).....	2-32	Flags, Service for Saluting the.....	10-59
Altar Guild, A Service for the Induction of Members Into the.....	5-54	Flags, State and Church.....	10-57
"American Sunday-School Union"—and Its Mission.....	10-53	Flowers for the Living.....	7-45
Army Morals High; Morale Low.....	2-21	"From Gethsemane to Golgotha".....	6-52
[B]		[H]	
Babies Saved This Church.....	11-15	"Galloping Tea" Brings Dimes.....	1-46
Basement Room Gives Threefold Service, This.....	2-15	Gifts to Church.....	3-9
Bible Conferences and Summer Assemblies.....	10-76	Garden of Prayer.....	7-14
Bible Garden for Your Church, A.....	7-13	Garden Sunday Fills Church.....	8-23
"Bible Oddities".....	2-57	Government Encourages Philanthropic Giving, How the.....	4-19
Bibles for the Boys at West Point, Beautifully Bound.....	10-23	Grace.....	11-21
Biographical Sermon for September.....	11-28	[I]	
Birthday Party Brings Cash and Fun.....	11-27	Hebrew Christian Alliance of America, The.....	10-67
Board Meetings, Eliminate Boredom From.....	4-11	Holy Week Candle Lighting Service.....	5-22
Books, Getting More From.....	8-30	Home Church and the Soldier.....	11-45
Booth, William—A Friend of the Common People (Biographical Sermon).....	7-40	Home Pastoring Through Bible Distribution.....	1-12
Bradley, Dwight, Takes His Social Gospel Seriously.....	3-51	Home-Writing Service, Church Offers.....	9-30
Brooks, Phillips—A Beloved Bishop (Biographical Sermon).....	3-34	Host Plan Filled the House, The.....	6-15
Budget, How to Raise Our.....	5-9	Hymns, An Evening With Modern.....	3-21
[C]		Hymns for Wartime Selecting.....	8-19
Calling, Toward More Effective.....	1-21	[J]	
Candelabra, Consecrating the.....	7-22	Japan Fights Christianity.....	11-11
Candle Lighting Service, A Mother-Daughter.....	2-26	Jesus, the Teacher.....	7-37
Certificates, New Series of.....	9-46	Junior Church Trains for Living.....	6-24
Chapel for Your Church, A.....	2-28	[K]	
Christ's Passion, The Evangelism of.....	6-29	Kettledrum, Reviving the.....	8-38
Christian Education, Making the Home Basic in.....	2-30	King's Daughters and Sons, World-Wide Work of International Order of the.....	10-41
Christian Flag, History of the Universal.....	7-48	[L]	
Christian Living, Foundations for (Sermon).....	5-44	Lenten Reading List, 1942.....	6-49
Christian?, What Is a.....	6-56	Liability to Injured Workmen.....	3-30
Christians, Second Century.....	5-28	Lighted Candles (Sermon for Candle Lighting Service).....	5-33
Christmas Hymn.....	3-48	Liquor and the War.....	10-27
Christmas I Shall Never Forget, A.....	3-28	Lord's Acre Did for This Church, What the.....	9-13
Christmas Tree, A Noble End for the.....	3-16	Lord's Song in a Strange Land, The (Sermon).....	7-19
Church Architecture, Guide to.....	11-24	[M]	
Church and Blackouts, The.....	5-16	McKinley, William A.—A Conscientious President (Sermon).....	4-40
Church Bosses, He Doesn't Like the.....	4-17	McLean, Baron—A Realistic Membership Policy.....	2-19
Church Building Gives Publicity Motif.....	8-16	Mackay, Alexander M.—A Christian Adventurer (Biographical Sermon).....	1-50
Church Buildings, Wartime Conservation of.....	10-43	Mecklenburg, George—Army Morals High; Morale Low.....	2-21
Church Builds for Worship, Cincinnati.....	4-15	Membership Policy, A Realistic.....	2-19
Church Calendar and Service Guide (July, 1942-June 30, 1943).....	10-49	Memorial Service for Soldiers, Sailors and Marines, A.....	10-62
Church Construction, Limitations on.....	10-77	Men of the Open Road (Sermon).....	4-30
Church Debts, Today Called Auspicious Time for Clearing.....	10-37	"Middlin' Men of God".....	3-11
Church Envelopes, To Get the Most Out of Your.....	7-24	Mid-Week Service, Pledged Attendance Promotes.....	7-26
Church Has New Chancel, Old.....	6-9	Minister and His Official Board, The.....	5-8
Church He Is Leaving, Formal Thanks to.....	2-24	Minister's Notes on the Fourth Gospel, A.....	5-25
Church Issues Press Manual.....	5-21	Minister's Vacation Exchange.....	7-49
Church Loyalty, How Will the War Affect?.....	5-17	Ministerial Oddities.....	1-52; 4-6; 6-53; 9-6; 11-6
Church Management Citation.....	11-22	Ministerium Provides Hospital With Cards.....	1-49
Church Offers Strong Functional Program.....	4-38	Ministers on the Air.....	3-24
Church Paper, I Am Your.....	8-48	Ministers Pray in Time of War (Worship Service).....	10-68
Church Problems in Germany.....	1-30	Money Making Through Commercial Items.....	7-44
Church Publicity, Illustrations of Good.....	11-9	Motion Pictures Build the Mid-Week Service.....	5-15
Church Sittings.....	7-28	Mr. Preacher, Can You Take It?.....	11-8
Church in Wartime, Picture of a.....	9-10	Music, New Christmas.....	3-47
Churches Aid the World to a Just and Lasting Peace?, Can the.....	2-8	Music for Organ and Choir.....	10-74
Churches Don't Inspire, Shabby.....	3-15	[N]	
Churches Invest in Defense Bonds.....	6-36	Nativity in Story and Song, The.....	3-28
Churches May Profit Through Defense Bonds.....	1-28	New Year Fun.....	3-43
Churches Welcome Visitors, Shelby.....	10-12	New Year, Happiness for the.....	4-19
Communing the Sick, Service for.....	11-41	News Flashes.....	11-48
Community, She May Serve Her.....	2-46	[O]	
Council of Churches in America, The Federal.....	10-11	Oglebay Park, Religious Program at.....	5-18
Council of Churches, The World.....	10-10	[P]	
Credit Unions in the Churches.....	6-37	Page of Many Things, A.....	3-17
Crosby, Fanny Jane—The Blind Optimist (Biographical Sermon).....	6-50	Palm, Service of the.....	6-10
Cruden's Concordance, The Maker of.....	3-54	Parish Paper Extends My Effective Ministry, A.....	3-50
[D]		Parish Paper, Why I Publish a.....	10-72
Deaf, Ministering to the.....	4-26	Party Line Serves Church.....	11-16
Debating Help Preachers?, Does.....	9-24	Pastor, Charge to New.....	9-21
Decision Card Should Be Simple, A.....	2-16	Pastor, How to Use Your.....	2-25
Dedication of an Altar Cross and Baptismal Bowl.....	10-66	Pastoral Calling, A Guide to.....	5-34
Dedication (Installation) by Candlelight.....	3-52	Pastoral Counseling in Wartime.....	8-13
Dedication of a Chancel Cross, The.....	5-26	Peace, Areas of Exploration for a Just.....	1-13
Dedication of Chancel Furniture.....	10-64	Peace and in War, In (The Salvation Army).....	10-65
Dedication of Christian and American Flags.....	10-60	Personalized Greeting Card for Shut-Ins.....	1-53
Dedication of a Church Garden.....	8-18	Picture Stories From the Bible.....	11-50
Dedication of a Church Service Flag.....	10-60	Poetry and Music, Program of.....	4-22
Dedication of a Picture of Christ, Litany for.....	4-12		
Dedication Service for Roll of Honor.....	10-58		
Dedication of a Stained Glass Window.....	10-64		
Dedication of a Study.....	10-73		
Defense Bonds, Churches Buy.....	8-39		
Delaware Conference, Over-Optimism Revealed in.....	9-10		
Divine Judgment in World Chaos, The.....	4-21		
Dollars Back to the Church, Bring.....	7-17		
Dramas, Recommended Christmas.....	3-46		
[E]			
Easter Service of Poetry and Song, An.....	6-30		
English Churches Keep High Standard of Giving.....	11-46		
Eulogy of Divine Law, A (Sermon).....	9-19		
Extremis, In.....	5-32		
[F]			
Faith Rides a Tractor.....	5-24		
Farmer, Herbert Henry.....	11-19		

Title	No.—Page
Post Cards in Pastoral Service, Use of.....	7-46
Post Cards to Promote Church Attendance.....	8-46
Prayer Cards Develop Devotional Practice.....	1-15
Prayer Meeting, Thursday Night for.....	1-28
Prayer, The Renovating Power of (Sermon).....	2-22
Prayer in Wartime, A.....	10-9, 55, 71, 75
Prayers, Offertory.....	5-36
Preaching Builds Up Church, Directed.....	3-19
Preaching, The Decline of American.....	7-11
Pre-Marital Counselling.....	4-8
Progress Through Cooperation.....	5-13
Psychology, Pastoral (Study Course).....	10-13
Publicity, Postal Card.....	3-20
Pulpit Announcements?, Shall We Make.....	8-11
Pulpit, Our Winged.....	1-56

[R]

Records in Your Church Program, Use of.....	8-28
Records, To Produce Religious.....	10-62
Religion—Burden or Blessing? (Sermon).....	1-32
Religion in the Daily News.....	6-13
Religion in Protestant Hospitals.....	6-38
Religion—1941-42, Review of.....	10-8
Religious Broadcasting in Chicago.....	9-38
Religious News: 1-20, 21, 24, 47, 53; 2-6, 18, 24, 25, 58; 3-10, 57; 4-39; 5-17, 28, 56, 57; 6-10, 11, 14, 16, 18, 33; 7-6, 16, 25, 41, 47, 49; 8-10, 12, 14, 16, 28, 37, 39, 40, 46, 47; 9-9, 31, 41, 46; 10-6, 12, 31, 63, 65, 75, 88	
Rent, No Parsonage Deduction When You Pay.....	7-41
Resettlement of Members, To Aid in.....	1-53
Retirement Years, The.....	8-26
Return to Discipline, The.....	1-8
Riis, Jacob—Dutch-Born American (Biographical Sermon).....	8-44
Rose, Only a.....	9-8
Rubber and Religion.....	6-14

[S]

Saints in Caesar's Household (Sermon).....	8-21
Sects, Tolerance Toward the.....	4-28
Sermon Calendar for a Year.....	10-18
Sermon Scrapbook, The.....	1-42; 2-43; 3-32; 4-42; 5-50; 6-46; 7-42; 8-42; 9-42; 11-42
Sermons, Selected Short.....	1-3; 2-3; 3-3; 4-3; 5-3; 6-3; 7-3; 8-3; 9-3; 11-3
Service of Intercession for the Men in the Armed Forces, A.....	10-70
Service Man, The Church Recognizes the.....	10-56
Seventy-Seven Thousand Lost Members.....	11-49
Shepherds, The Simplicity of the (Christmas Sermon).....	3-26
Should Ministers Fee Ministers?.....	9-29
Signs?, What Meaneth These.....	5-10
Skepticism, The Modern (Sermon).....	6-8
Social Protection, Mobilization for.....	3-13

INDEX OF BOOKS REVIEWED

Author, Title and Publisher

No.—Page

[A]

Adler, Cyrus—I Have Considered the Days. (The Jewish Publication Society of America).....	5-40
American Translation, New Testament. (University of Chicago Press).....	11-32
Andrews, C. F.—The Good Shepherd. (Harper & Brothers).....	1-40
Appelhof, Jr., Gilbert—You Can Be Happily Married. (The Macmillan Company).....	2-40
Applegate, Margaret T.—Bound in the Bundle of Life. (Harper & Brothers).....	4-34
Aries, Leonard P.—Let's Talk It Over. (Willett, Clark & Company).....	9-37

[B]

Baker, Jr., C. W.—Chalk and Object Talks "Seeing Is Believing." (Standard Publishing Company).....	2-41
Baker, Everett Moore and Others—Think on These Things. (Beacon Press).....	11-32
Baptist Ministers, Thirteen—The Living Christ in the Life of Today. (Broadman Press).....	3-39
Bays, Alice Anderson—Worship Programs in the Fine Arts for Young People. (Abingdon-Cokesbury Press).....	4-33
Beardsley, Frank G.—The Christ of the Ages. (American Tract Society).....	7-35
Bechtel, John—The Mystery of East Mountain Temple. (BICA Press).....	7-38
Beaven, A. W.—The Fine Art of Living Together. (Harper & Brothers).....	11-34
Beckes, Isaac Kelley—Young Leaders in Action. (Abingdon-Cokesbury Press).....	3-40
Bell, Alvin E.—Seven Words of Life and Beauty. (Bible Features Syndicate).....	5-42
Bell, Bernard Iddings—Understanding Religion. (Morehouse-Gorham Company).....	6-43
Blakney, Raymond Bernard—Meister Eckhart. (Harper & Brothers).....	7-32
Boettner, Lorraine—The Christian Attitude Toward War. (Wm. B. Eerdmans Company).....	11-38
Braden, Charles Samuel—Man's Quest for Salvation. (Willett, Clark & Company).....	5-37
Breen, Mary—The Children's Party Book. (A. S. Barnes & Company).....	5-42
British Prisoners—We Prisoners of War. (Association Press).....	7-32
Brown, L. O.—Crayon Talks. (Fleming H. Revell Company).....	2-41
Brown, William Adams—A Creed for Free Men. (Charles Scribner's Sons).....	7-32

Title	No.—Page
Sockman at Christ Church, Dr.....	9-16
Social Gospel Seriously, He Takes His (Interview With Dwight Bradley).....	3-51
Some New Committal Sentences.....	1-24
Something Vital for October.....	1-22
Some Thoughts on the War.....	1-6
Spurgeon, Charles Haddon—The Prince of Preachers (Biographical Sermon).....	9-22
States Tax Unused Real Property.....	4-13
Statistics of the United Stewardship Council, Annual.....	10-54
Stay-for-Church Campaign.....	11-10
Stewart, James Stuart.....	2-48
Suggestions for Festival of Christian Home.....	8-24
Summer Ministry of the Church.....	7-8
Sunday, William A., the Eccentric Evangelist (Biographical Sermon).....	2-52
Sunday at Seven.....	11-17
Symbolism, An Evangelical Looks at.....	6-26

[T]

Tax, Computing the Minister's Income.....	5-12
Tax Stays on Church Organs.....	5-28
Taxes and Contributions, Increasing.....	5-20
Teaching, Seven Keys for Successful.....	9-28
Thanksgiving Proclamation, An Early.....	2-11
There's "Friendship in a Cup".....	7-21
They Say.....	1-53
Thoughts of Yesterday, Ghost.....	5-29
Those Three Dark Hours.....	6-21
Timely Preaching Through the Puritans.....	2-13
To Live Is Christ (Good Friday Service).....	6-54
Towertone, City Adopts Church.....	3-30
Trade Directory, The.....	10-78
Transformation of Ohio Church.....	9-12
Treasury Did Not Stop This Church, Empty.....	8-10

[V]

Vacation Training for Ministers.....	9-49
Validity of the Absolute, The.....	6-34

[W]

War Bonds, How Your Church May Profit Through.....	9-26
War Bonds Will Help Build New Church.....	11-31
War, Church Calendars on.....	6-12
War Pray For, In.....	6-12
Wartime Candle Lighting Service, A.....	7-22
Wartime Preaching in England and Scotland.....	1-19
Washington, George—The Pioneer President.....	5-43
Wedded to Their Work (Installation Service for Church Officers).....	5-52
What Is the Church Doing?.....	8-14
What Kind of Men Are We?.....	1-11
When the Fighting Is Over.....	3-8
Wilshire Methodist Church.....	4-29
Work Camp, Let's Look at a.....	1-17
Working Capital for the Church.....	11-13
Worship for the Church School, A Program of.....	7-30

Author, Title and Publisher

No.—Page

[C]

Brown, William Adams; Finkelstein, Louis; Ross, J. Elliot—The Religions of Democracy. (Devin-Adair Company).....	2-38
Buckham, John Wright—The Inner World. (Harper & Brothers).....	6-44
Buttrick, George Arthur—Prayer. (Abingdon-Cokesbury Press).....	7-34
Calkins, Raymond—How Jesus Dealt With Men. (Abingdon-Cokesbury Press).....	9-33
Campbell, R. C.—A Quest for God. (The Broadman Press).....	4-37
Carroll, Robert H.—What Price Alcohol? (The Macmillan Company).....	2-42
Chalmers, Allan Knight—Candles in the Wind. (Charles Scribner's Sons).....	1-41
Chappell, Clovis G.—Feminine Faces. (Abingdon-Cokesbury Press).....	7-36; 8-34
Cheverton, C. F.—The Bible and Social Living. (Christian Board of Publication).....	4-37
Church, Leslie F.—In the Storm. (Abingdon-Cokesbury Press).....	11-38
Clark, George Arthur—The Pathway to the Cross. (Association Press).....	8-35
Coleman, Michael—Faith Under Fire. (Charles Scribner's Sons).....	11-38
Comfort, William Wister—Just Among Friends. (The Macmillan Company).....	1-40
Cutten, George Barton—Instincts and Religion. (Harper & Brothers).....	1-40

[D]

Dakes, John A.—Christ Jesus. (Avalon Publishing Company).....	3-38
Davis, Bert H.; Nail, T. Otto—Jobs for Today's Youth. (Association Press).....	6-44
Dell, Jacob—I Still Believe in God. (Wartburg Press).....	11-37
Demarest, Victoria Booth—Shade of His Hand. (The Westminster Press).....	2-39
Dicks, Russell L.—Who Is My Patient? (The Macmillan Company).....	6-48
Dobertson, John W.—On Wings of Healing. (The Muhlenberg Press).....	9-37
Dobson, J. O.—Worship. (The Macmillan Company).....	3-38
Douglas, Earl L.—Snowden's Sunday School Lessons for 1942. (The Macmillan Company).....	4-36
Downey, David; Lewis, Edwin; Eiselen, Frederick Carl—The Abingdon Bible Commentary. (Abingdon-Cokesbury Press).....	6-40
Duguid, Julian—I Am Persuaded. (D. Appleton-Century Company).....	3-42
Dun, Angus—Not by Bread Alone. (Harper & Brothers).....	7-35

Author, Title and Publisher	No.—Page
[E]	
Eddy, Sherwood—Maker of Men. (Harper & Brothers).....	7-35
Eickmann, Walther—Bible Catechism and Questionnaire, Part I.	4-37
Eiselen, Frederick Carl; Lewis, Edwin; Downey, David—The Abingdon Bible Commentary. (Abingdon-Cokesbury Press)...	6-40
Ellis, William T.—Pilgrim Fare From Bible Lands. (Association Press).....	2-38
Emurian, Ernest K.—Dramatized Stories of Hymns and Hymn Writers. (W. A. Wilde Company).....	5-42
Evans, George—The True Spirit of Worship. (The Bible Institute Colportage Ass'n.).....	4-34
Evans, Louis H.—Youth Seeks a Master. (Fleming H. Revell Company).....	6-44
[F]	
Ferre, Nels F. S.—The Christian Faith. (Harper & Brothers)....	9-32
Finkelstein, Louis; Ross, J. Elliot; Brown, William Adams—The Religions of Democracy. (Devin-Adair Company).....	2-38
Fischbach, Julius—Squaring Up. (The Judson Press).....	3-40
Frank, Robert Worth—The Christian's Duty. (Fleming H. Revell Company).....	11-35
[G]	
Gates, Caleb Frank—Not to Me Only. (Princeton University Press).....	5-40
Gelseman, O. A.—Where God Meets Man. (Ernst Kaufmann, Inc.).....	4-37
Gill, Frederick C.—New Horizons. (Abingdon-Cokesbury Press)...	11-36
God Still Lives. (Christian Action Press).....	2-42
Gordon, Ernest—Notes From a Layman's Greek Testament. (W. A. Wilde Company).....	4-37
Groves, Catherine—Get More Out of Life. (Association Press)...	11-34
Groves, Ernest R.—Understanding Yourself. (Emerson Books, Inc.).....	7-38
Groves, Ernest—Christianity and the Family. (The Macmillan Company).....	11-34
[H]	
Hahn, Herbert W.—Religion in the World of Today. (Fortuny's) ..	2-40
Hall, Frederick—Bible Quizzes for Everybody. (W. A. Wilde Company).....	5-41
Harrell, Costen J.—The Way of the Transgressor. (Abingdon-Cokesbury Press).....	8-34
Hartshorne, Charles—Man's Vision of God. (Willett, Clark & Company).....	1-36
Havner, Vance—Consider Him. (Fleming H. Revell Company)....	3-42
Rest Awhile. (Fleming H. Revell Company).....	3-42
Heard, Gerald—The Code of Christ. (Harper & Brothers).....	2-37
Herbert, A. G.—The Throne of David. (Morehouse-Gorham Publishing Company).....	11-39
Hewitt, Arthur Wentworth—God's Back Pasture, A Book of the Rural Parish. (Willett, Clark & Co.).....	9-34
Higley, Robert D. (Editor)—Higley's Sunday School Lesson Commentary for 1942. (The Higley Press).....	4-36
Holman, Charles T.—Getting Down to Cases. (The Macmillan Company).....	11-34
Hopwood, P. G. S.—Out of the Blitz. (Fleming H. Revell Company).....	11-38
Hough, Lynn Harold—The Christian Criticism of Life. (Abingdon-Cokesbury Press).....	2-36
Hughes, J. Gilliam—The Son of Consolation. (Broadman Press)...	9-35
Hughes, Thomas Hywel—The Psychology of Preaching and Pastoral Work. (The Macmillan Company).....	3-40
Hutchison, John A.—We Are Not Divided. (Round Table Press, Inc.).....	5-37
Hymnal for Youth, The. (Westminster Press).....	3-38
[J]	
Jefferson, Howard B.—Experience and the Christian Faith. (Abingdon-Cokesbury Press).....	7-34
Jefferson, Thomas—The Jefferson Bible. (Wilfred Funk, Inc.)....	8-33
Johnson, Talmage C.—The Crucifiers—Then and Now. (Broadman Press).....	8-36
Jones, E. Stanley—Victorious Living. (Abingdon-Cokesbury Press).....	7-34
Jordan, G. Ray—Look at the Stars. (Abingdon-Cokesbury Press).....	9-35
[K]	
Kellersberger, Julia Lake—God's Ravens. (Fleming H. Revell Company).....	3-41
Kelsey, Alice Geer—Stories for Junior Worship. (Abingdon-Cokesbury Press).....	6-44
Kepler, Thomas S.—Contemporary Religious Thought, an Anthology. (Abingdon-Cokesbury Press).....	5-37
Kerns, Paul B.—Methodism Has a Message. (Abingdon-Cokesbury Press).....	5-37
Klerkegaard, Soren—Thoughts on Crucial Situations. (Augsburg Publishing House).....	5-39
King, Elisha A.—Planting a Church in a National Playground... ..	8-36
Kirkland, Winifred—Are We Immortal? (The Macmillan Company).....	2-40
Klein, Edward J. (Editor)—The Imitation of Christ. (Harper & Brothers).....	3-42
Knapp, Shepherd—The Liberated Bible. (Fleming H. Revell Company).....	3-38
Kopf, Carl Heath—Windows on Life. (The Macmillan Company)....	7-36
Kramer, Albert Ludlow—From Millions to Happiness. (The Leighton Press).....	9-37
Kreis, Hans—The Picture Puzzle-Story Book. (A. S. Barnes & Company).....	6-44
Krueger, George W.—Out of the Depths. (Wartburg Press).....	11-32
[L]	
Latourette, Kenneth Scott—Anno Domini. (Harper & Brothers)....	1-38
The Unquenchable Light. (Harper & Brothers).....	8-32
Leishman, Thomas Linton—Our Ageless Bible. (W. A. Wilde Company).....	4-37

Author, Title and Publisher	No.—Page
[M]	
Lewis, Edwin; Eiselen, Frederick Carl; Downey, David—The Abingdon-Bible Commentary. (Abingdon-Cokesbury Press)...	6-40
Lewis, Edwin—A New Heaven and a New Earth. (Abingdon-Cokesbury Press).....	1-36
Longstreth, T. Morris—Jesus. (The Westminster Press).....	9-38
Lord, F. Townley—Conquest of Death. (Abingdon-Cokesbury Press).....	8-36
Lotz, Philip Henry—Founders of Christian Movements. (Association Press).....	1-33
Love, Julian Price—The Missionary Message of the Bible. (The Macmillan Company).....	8-32
Ludlow, William Linnaeus—The American Constitution. (The Radcliffe Press).....	2-42
Lurton, Douglas—My Mother's Bible. (Wilfred Funk, Inc.).....	8-36
[N]	
Macfarland, Charles S.—A Digest of Christian Thinking. (Fleming H. Revell Company).....	11-37
McCarroll, Walter—Why I Did Not Become a Premillennialist. (Service Print Shop).....	8-33
McComb, John H.—God's Purpose in This Age. (Fleming H. Revell Company).....	6-43
McDaniel, Douglas Scarborough—Grow Lovely Growing Old. (Broadman Press).....	1-41
McNutt, William Roy—Worship in the Church. (The Judson Press).....	4-33
Macartney, Clarence E.—The Greatest Men of the Bible. (Abingdon-Cokesbury Press).....	3-38
Macfarland, Charles S.—Current Religious Thought: A Digest. (Fleming H. Revell Company).....	1-38
MacGowan, Robert—The Road to Reality. (Fleming H. Revell Company).....	2-39
Maclean, Catherine Macdonald—Seven for Cornelia. (The Macmillan Company).....	7-38
Miers, Earl Schenck—Career Coach. (Westminster Press).....	9-38
Miller, Hugh—Christian Truth in History. (Harper & Brothers)...	2-36
Miller, Randolph Crump—What Can We Believe? (Charles Scribner's Sons).....	6-45
Montgomery, R. Ames—Reality in Religion. (Fleming H. Revell Company).....	2-41
Montzambert, Eric—The Thought of St. Paul. (Morehouse-Gorham Company).....	6-40
Moore, Hight C.—Points for Emphasis. (The Broadman Press)...	4-36
Morgan, Ann—Teaching Through Worship. (The Standard Publishing Company).....	5-42
Morgan, G. Campbell—The Voice of the Devil. (Fleming H. Revell Company).....	3-40
Morton, H. V.—Middle West. (Dodd, Mead & Company).....	7-38
Myers, A. J. William—Religion for Today. (Association Press)...	7-32
[O]	
Nall, T. Otto—These Prophetic Voices. (Abingdon-Cokesbury Press).....	9-35
Nall, T. Otto; Davis, Bert H.—Jobs for Today's Youth. (Association Press).....	6-44
Nash, Jay B.—Building Morale. (A. S. Barnes & Company).....	11-38
Nevius, Warren Neilson—Religion as Experience and Truth. (The Westminster Press).....	8-36
Nichols, Robert Hastings—The Growth of the Christian Church. (Westminster Press).....	4-34
Niemöller, Martin—God Is My Fuehrer. (Philosophical Library and Alliance Book Corporation).....	6-42
Notkin, Louis M.—The Quotable Bible. (Samuel Curl, Inc.)....	3-38
Nygaard, Norman E.—Strength for Service to God and Country. (Abingdon-Cokesbury Press).....	11-32
[P]	
Oman, John—Honest Religion. (The Macmillan Company).....	1-40
Ostergaard, Soren K.—Into Abundance. (Willett, Clark & Company).....	5-42
Owney, Richard L.—Evangelism in Christian Education. (Abingdon-Cokesbury Press).....	4-35
Oxford Testament for Service Men. (Oxford University Press)....	11-32
[Q]	
Palmer, Albert W.—Come Let Us Worship. (The Macmillan Company).....	3-38
Pardue, Austin—Bold to Say. (Charles Scribner's Sons).....	2-39
Paton, William—The Church and the New Order. (The Macmillan Company).....	7-32
Pfeiffer, Robert H.—Introduction to the Old Testament. (Harper & Brothers).....	5-41
Phillips, John W.—Kept by the Power of God. (Broadman Press).....	8-34
Piper, David R.—Youth Explores the Bible. (W. A. Wilde Company).....	5-41
Piper, Otto A. and Others—Reality in Preaching. (Muhlenberg Press).....	11-36
Pittenger, W. Norman—Christ and Christian Faith. (Round Table Press).....	1-36
Plumb, Beatrice—We Have Seen His Star. (Abingdon-Cokesbury Press).....	2-39
Powell, Sidney W.—Christ at the Hearth. (Judson Press).....	2-40
[R]	
Quimby, Chester Warren—Jesus as They Remembered Him. (Abingdon-Cokesbury Press).....	1-39
[S]	
Rations for 100 Days. (Federal Council Christian Commission)...	11-32
Reed, Trumbull—Bright Midnight. (The Westminster Press).....	5-41
Reid, A. C.—Invitation to Worship. (Abingdon-Cokesbury Press).....	9-34
Rest, Karl—Story Talks to Children. (Wartburg Press).....	9-36
Rhee, Syngman—Japan Inside Out. (Fleming H. Revell Company).....	1-39
Richardson, Alan—The Miracle Stories of the Gospels. (Harper & Brothers).....	11-39
Riley, William B.—Seven New Testament Converts. (William B. Eerdmans Publishing Company).....	2-40
Robinson, Benjamin W.—Jesus in Action. (The Macmillan Com-	

Author, Title and Publisher	No.—Page
pany)	9-33
Robinson, George L.—The Bearing of Archaeology on the Old Testament. (American Tract Society)	6-40
Roiston, Holmes—Social Message of the Apostle Paul. (John Knox Press)	9-37
Ross, J. Elliot; Brown, William Adams; Finkelstein, Louis—The Religions of Democracy. (Devin-Adair Company)	2-38
Rutledge, Archibald—Christ Is God. (Fleming H. Revell Company)	2-38

[S]

St. John, Charles J.—God on the Bowery. (Fleming H. Revell Company)	2-41
Sangster, W. E.—The Christian Has Wings. (Abingdon-Cokesbury Press)	4-35
Sarkiss, Harry Jewell—The Will to Freedom. (Fleming H. Revell Company)	5-38
Scherer, Paul—The Place Where Thou Standest. (Harper & Brothers)	11-35
Scott, Ernest F.—The Nature of the Early Church. (Charles Scribner's Sons)	2-36
Sessler, Jacob J.—Christianity Marches On. (The Half Moon Press)	5-42
Sessler, Jacob J.—Junior Magic Sermon Talks. (Fleming H. Revell Company)	6-43
Sewall, Charles G.—The Bible and Its Books. (Abingdon-Cokesbury Press)	9-36
Sharpe, D. R.—Walter Rauschenbusch. (The Macmillan Company)	9-32
Shrigley, G. A. Cleveland—Prayers for Men in Service. (Buffalo Council of Churches)	11-32
Sizoo, Joseph B.—On Guard. (The Macmillan Company)	11-32
Sloan, Harold Paul—He Is Risen. (Abingdon-Cokesbury Press)	11-37
Smith, Gerald Birney—Principles of Christian Living. (University of Chicago Press)	9-39
Smith, H. Shelton—Faith and Nurture. (Charles Scribner's Sons)	4-36
Smith, Roy L.—The Revolution in Christian Missions. (Abingdon-Cokesbury Press)	5-40
Smith, Wilbur M. (Comp.)—Peloubet's Select Notes on the International Sunday School Lessons for 1941. (W. A. Wilde Company)	4-36
Sockman, Ralph W.—The Highway of God. (The Macmillan Company)	9-34
Speare, Eva A.—Colonial Meeting Houses of New Hampshire.	1-38
Stamm, Frederick K.—In the Shadow of the Cross. (The Macmillan Company)	8-34
Stein, Leo—I Was in Hell With Niemöller. (Fleming H. Revell Company)	8-35
Stiffer, Francis Carr—Every Man's Book. (Harper & Brothers)	6-49
Stirling, John—The Bible for Today. (Oxford University Press)	3-38
Stolz, Karl Ruf—Making the Most of the Rest of Life. (Abingdon-Cokesbury Press)	2-39
Stott, Roscoe Gilmore—When Boys Ask Questions. (Standard Publishing Company)	6-44
Stover, Ross H.—How Shall I Say It? (Muhlenberg Press)	2-40
Strodach, Paul Zeller—Calling All Christians and Other Sermons. (The Muhlenberg Press)	7-35
Susott, Albert A.—A Practical Handbook of Worship. (Fleming H. Revell Company)	4-34

Author, Title and Publisher	No.—Page
Sutphen, Van Tassel—I, Nathanael, Knew Jesus. (Fleming H. Revell Company)	2-38
Swenson, David F.—Something About Kierkegaard. (Augsburg Publishing House)	5-38

[T]

Tarbell, Martha—Tarbell's Teachers' Guide for 1942. (Fleming H. Revell Company)	4-36
Thomas, John M., and Espenshade, A. H.—Bible Readings for Schools and Colleges. (The Macmillan Company)	4-37
Tigner, Hugh S.—No Sign Shall Be Given. (The Macmillan Company)	8-32
Tittle, Ernest Fremont—The Lord's Prayer. (Abingdon-Cokesbury Press)	8-32
Torrey, Charles Cutler—Documents of the Primitive Church. (Harper & Brothers)	7-33
Trent, Robbie—Your Child and God. (Willett, Clark & Company)	2-41
Trueblood, D. Elton—The Logic of Belief. (Harper & Brothers)	11-37

[V]

Van Kirk, Walter W.—Religion and the World of Tomorrow. (Willett, Clark & Company)	8-32
--	------

[W]

Walker, John Curry—When You Go Stories. (Fleming H. Revell Company)	9-36
Wallis, Louis—Burning Question. (Willett, Clark & Company)	9-36
Walton, Alfred Grant—Life Is What You Make It. (Fleming H. Revell Company)	7-36
Wartime Devotional Guide. (Church Management)	11-32
Westminster Service Testament. (Westminster Press)	11-32
Westphal, Edward P.—The Church's Opportunity in Adult Education. (The Westminster Press)	9-36
Whale, J. S.—Christian Doctrine. (The Macmillan Company)	5-33
Whitchurch, Irl Goldwin—An Enlightened Conscience. Harper & Brothers)	1-36
Whyte, Robert B.—Personalities Behind the Psalms. (Abingdon-Cokesbury Press)	6-40
Wieman, Henry Nelson—Now We Must Choose. (The Macmillan Company)	4-35
Wieman, Regina Westcott—The Family Lives Its Religion. (Harper & Brothers)	4-36
Williams, Nick B.—A Roman and a Jew. (The Broadman Press)	7-33
Wilson, E. W.—Newtopia: The World We Want. (Charles Scribner's Sons)	8-35
Wilson, Frank E.—An Outline of the Christian Year. (Morehouse-Gorham Company)	2-37
Wilson, Jesse R.—The Church Serves the World. (Fleming H. Revell Company)	2-37
Wise, Carroll A.—Religion in Illness and Health. (Harper & Brothers)	11-34
Wolf, Ida Lee—The Magic Ring. (Standard Publishing Company)	1-41

[Z]

Zimmerman, L. M.—The Preacher's Doorknob. (The Muhlenberg Press)	8-35
--	------

INDEX OF SERMON ILLUSTRATIONS

Title	No.—Page	Title	No.—Page	Title	No.—Page
[A]		[F]		[P]	
"A Man Died for Me"	7-47	Fellowship, A World-Wide	5-46	Piety, Practical	8-49
Ascending Road, The	4-16	"Forget Not All His Benefits"	2-44	Power Beyond Self, A	9-12
Abraham's Larger Devotion	6-48	[G]		Prayer, Persevere in	5-58
"As His Custom Was"	11-44	Giving, Getting Fun Out of	6-47	Prayer, Four Essentials of	1-42
[B]		Glory of Going Forth, The	7-47	Prayer, The Object of	1-44
Begin Now	8-45	God?, Do We Bow or Speak to	1-44	Putting Christ Off	4-43
Building Morale	2-45	God Takes the Initiative	1-42	[Q]	
Buildings, What the Churches Spend for (Chart)	10-9	God, A World Without	9-18	Quotable Poetry: 1-10, 44; 2-34; 5-6, 14, 32; 6-6, 21, 22, 25; 8-31; 9-26; 11-44	
[C]		[H]		[R]	
Candles in the Wind	1-42	Heavenly Ecstasy and Earthly Endeavor	1-12	Real Moral Heroism	4-44
Cartoons: 1-13; 2-9, 13; 3-13; 4-20; 5-14, 30; 6-16, 38; 7-9, 19; 8-14, 21; 9-11; 10-27, 34		He Lived Richly	11-43	Religion, True	9-13
Children of Hope	11-43	[I]		Religious Remarkables	1-51; 4-18
Christ Centered or Kingdom Centered	8-36	Inadequate Explanations	1-44	Resurrection, Convincing Evidence of the	7-31
Christ From Our Knees, Seeking	9-49	International Realism	2-45	Rich Dividends Out of Life	4-45
Christ, Stumbling on	9-9	[J]		[S]	
Christian Living, Some Aids to	1-42	Jesus, The Divine Reflected in	8-37	Scars of Love, The	11-46
Christian and War, The	6-47	Jesus, The Mother of	8-42	Sense of Divine Vocation, The	11-43
Christianity Has Not Failed	5-12	[L]		Simplicity That Is in Christ, The	2-45
Christmas Prayers	3-43	Let Your Light Shine	2-44	Spiritual Diseases	2-54
Christmas, The Center and Soul of	3-33	Lincoln Left With God, What	5-51	[T]	
Church Bells, The	5-51	Little Streets Where People Live	6-6	Thinking in World Terms	8-47
Church?, Men Aren't Interested in (Chart)	10-25	Local Loyalty and Large Outlook	3-41	Time, The Use of	4-43
Church, The Real Test of a	6-43	Look Up With Your Own Eyes!	1-49	[U]	
Communion Service, In the	9-39	Love, Ever Deepening	6-22	Universe Has a Designer	11-20
Congregations, Size of Local (Chart)	10-17	[M]		Utmost There Is in Me, The	4-43
Cross, The Coercion of the	4-32	Meals, Joy and Peace at	1-45	[W]	
Cross, Reigning on the	8-12	Ministerial Virtues	9-23	Wayside Pulpit	1-42
[D]		[N]		Weights May Be Wings	3-25
Deed Is the Thing, The	4-45	Need of a Central Purpose, The	5-24	Worship, A Matter of Spirit	5-35
Divine Presence, The	11-44	[O]		What the World Needs	2-56
[E]		One Figure Draws Us	3-33		
Easter as an Achievement	7-45	Opportunities That Never Come Back	4-44		
Easter, The Light of	8-10				
Easter Sunday	7-42				

Editorials

(From page 7)

lines or it will highly deserve to lose the respect of an entire congregation of young men. Kennedy has a line:

"Their name! Let me hear it—the symbol
Of unpaid, unpayable debt,
For the men to whom I owed God's peace,
I put off with a cigarette."

"Ministers must yield their pulpits and die with the men or the next generation will let the church die with its famous preachers."

We congratulate the men who have responded to the appeal for chaplains. At the same time we urge their brother ministers to protect them in every way against the time for their return to the pastorate. Already several denominational groups have passed resolutions which would assure chaplains churches of the same grade as the ones they have left.

Any resolutions will not be effective unless the ministers who remain at home will do their part. "Leaves of absence" should be respected where they have been granted. Ministers should not seek advancement for themselves professionally at the expense of chaplains in the service. It is asking a great deal, of course, but these are times when one expects the pressures of personal discipline.

Should Churches Own Government Bonds?

MANY of the churchmen who have been advocating that churches should not encourage the sale of war bonds would do well to study the investments of some of their own denominational boards and religious institutions. There probably is not a single issue of government bonds which does not directly aid in financing wars, past or present. Yet in most of these institutions there is a good amount of United States bonds and an even larger percentage of stock in institutions which are engaging in the war effort.

To be consistent these agitators should start a crusade to force their own denominational agencies to dispose of all of their holdings in United States bonds and, also, in the bonds and stocks of industrial concerns which are contributing to the war effort.

But who every heard of crusading churchmen trying to be consistent?

So far as we are concerned an investment in United States war bonds is an investment in a world which will be friendly to democratic religion. It is an investment of protection against a Nazi controlled world which would mean the curbing of both free religion and free thinking.

INDEX OF EDITORIALS

INDEX OF EDITORIALS		[O]	
Title	No.—Page	Off for the "Duration".....	8—50
[A]			
America, Thank God.....	2—7		
[B]			
Beer and Liquor Blitz, The.....	5—7		
Busy Days for Churches.....	7—7		
[C]			
Chaplaincy, The Appeal of the.....	11—7		
"Church Management" During the War....	5—58		
Churches Profit Through Liquor Taxes.....	10—88		
Coming Kingdom, The.....	1—53		
Cost of "Church Management," The.....	8—7		
[D]			
Dare to Live; Dare to Die.....	4—50		
[E]			
Editorial to Advertisers, An.....	9—50		
End of the White Man's World?, The....	9—7		
[G]			
God and Jeremiah.....	11—7		
God Is Not Interested in Justice.....	9—7		
God Is Not Mocked.....	6—58		
[H]			
Have Faith in Your Church.....	6—7		
"Hell Hitler" to "Hall Caesar".....	3—7		
[I]			
Idealism Faces Reality.....	1—7		
Improving the King James Version.....	1—7		
[L]			
Let the Church Be the Church.....	4—50		
[M]			
Make Your Own Circle.....	1—7		
Menace of the Gossip Lobby, The.....	5—50		
[R]			
Rather Unfair to Churches.....	3—58		
Return Christ to Christmas.....	3—53		
Right to Worry, The.....	5—58		
Roman Catholic Is Not a Wealthy Church.....	2—58		
[S]			
Should Churches Own Government Bonds?.....	11—58		
Source of Paper, A.....	6—7		
Split-Infinitive Preacher, A.....	9—50		
Summer of 1942, The.....	8—7		
[T]			
Tire Rationing Almost Did It.....	7—50		
[U]			
Universal Conscription.....	8—50		
[W]			
What Shall We Do With the Money?.....	2—7		
What Shall We Do With the Money— No. 2.....	3—7		
[Y]			
Yes, This Is War.....	4—7		
You Have to Go After It.....	5—7		
Your Church, 1942-43.....	10—7		
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Advertisers' Index

Page

A

Abingdon-Cokesbury Press	33, Back Cover
Acme Bulletin & Directory Board Corp.	38
American Seating Co.	3
American Sunday School Union	36
Arrow Letter Service	36
Ashtabula Sign Co.	37
Austin Organs, Inc.	40

B

Beacon Press, Inc., The	45
Bond Slide Co.	38
Boone Publishing Co., The	39
Broadman Press	23
Brunswick Seating Corp.	45

C

Central University	46
Chicago Theological Seminary, The	24
Church Management	31, 48
Church World Press, Inc.	49
Clark Co., Inc., W. L.	40
Collegiate Cap & Gown Co.	46
Cotrell & Leonard	40
Cox Sons & Vining	40

D

Deagan, Inc., J. C.	47
De Long & De Long	38
De Moulin Bros. & Co.	46, 47
Dry Hotels	44

F

Faircraft Co.	45
---------------	----

G

General Exhibits & Displays, Inc.	23
Goodenough & Woglom Co.	39

H

Hammond Publishing Co., The	39
Harper & Brothers	35
Home Novelties Co.	49
Hope Publishing Co.	41

K

Kaufmann, Inc., Ernst	23
Keck, Henry—Stained Glass Studio	49
Kundtz Co., The Theodor	47

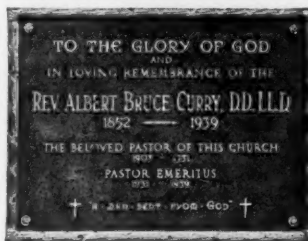
L

Lamb Studios, The J. & R.	36
Lillenas Publishing House	36

M

Malz, C. M.—Windowphanie Co.	39
Manitowoc Church Furniture Co., The	46
Marts & Lundy, Inc.	30
McCarthy & Simon, Inc.	49
Meneely Bell Co.	41
Moore Co., E. R.	36
Morehouse-Gorham Co.	29

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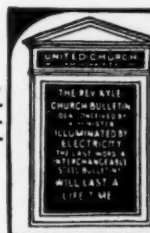
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N

National Academic Cap & Gown Co.	38
National Religious Press, The	5

O

Oxford University Press	37
-------------------------	----

P

Payne-Spiers Studios, Inc.	47
Peabody Seating Co.	41
Pittsburgh Typewriter & Supply Co.	47
Post Pictures Corp.	27
Prince George Hotel	49
Publishers Advisory Section of I. C. R. E.	Second Cover

R

Rangertone, Inc.	43
Redington & Co., J. P.	40, 46, 47, 49
Religious Film Service	47
Riley's	43
Rodeheaver Hall-Mack Co.	38
Runnymede, The	44
Ryan Lantern Slide Service	47

S

Schauffler College	24
Scripture Press, The	39
Scriptures Visualized Institute	46
Shelton Hotel	40
Stadtman Company, Inc.	Third Cover
Standard Publishing Co., The	37
Standard School Equipment Co.	27

T

Temple Bar Extension College, Inc.	46
Trimble, A. G.	25

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U

United States Bronze Sign Co.	Third Cover
Upper Room, The	6

V

Vari-Color Duplicator Co.	43
---------------------------	----

W

Ward Co., The C. E.	46
Webster-Rauland Corp.	43
Wicks Organ Co.	41, 49
Willett, Clark & Co.	38
Winters Specialty Co., H. E.	Third Cover
Woolverton Printing Co.	32

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Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.—1 Pet. 1:5.

As a young man I happened one day to read in the First Epistle of St. Peter, at the fifth verse, the words: "Kept by the power of God through faith." It came to me as expressing a philosophy or rule of life that I might well make my own. Every year I write these words on the first page of my diary. I have lived a long and eventful life, traveled much in the Old World and the New, been privileged to know many of the great men and women of my time, and read many books; but in all the strange and changing circumstances and trials of life I have clung to this verse and made it the guide and assurance of my life. Every day as I go forth to my tasks I have been conscious of the truth that my life is kept and preserved by the power of God. It may be a simple faith, but it has proved adequate and sustaining. I have found no substitute for it. I would not part with it for all the wisdom I have found in the great books that men have written.

If we live by this word of comfort and assurance, we can with sure confidence face all the exigencies and trials of life. There is no other power, no other strength equal to it. Live by it and you will know that life has meaning and purpose, and that no matter what comes to you, you are "kept by the power of God." I know it, for I have tested it.

PRAYER

Dear Heavenly Father, may I begin this day of life as in Thy presence. In all my ways may I acknowledge Thee, and do Thou direct my path. Keep me ever true to Thee; increase my faith, and guide me in every thought and word and act. Prepare me that I may be ready to meet each trial and temptation that may come to me, and make me worthy of Thy protecting care. In humility and unflinching trust I make this, my daily prayer, in the name of Jesus Christ, my Redeemer. Amen.

JAMES E. FREEMAN, Bishop of Washington, D. C., Episcopal

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the Chaplain who conceived the book and the 370 outstanding ministers, educators, and laymen who helped make it a reality have avoided the trite and the platitudinous. They have written *living* messages for living men.



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